

THE



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Number 21

Announcement

THE CHRISTIAN CENTURY will be enlarged in size and materially improved after the next issue. The present size has been very popular with many of our tried and true friends, but we are compelled to increase our space for news and correspondence to accommodate our growing constituency from every State in the Union.

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The Christian Century

Volume XX.

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EDITORIAL

THE LOGICAL CONCLUSION.

On another page will be found a quotation from *Briney's Monthly*. We publish the above out of our deep regard for Brother Briney personally. Questions concerning higher criticism cannot be settled in a religious journal. The organ question was not settled by debate. Our great brotherhood outgrew it. Christian brethren worshipping in such churches as the Central Churches of Lexington, Indianapolis and Des Moines have far outgrown the organ controversy of a generation ago in their zeal for the larger interests of the kingdom of God. Now Brother Briney has thoroughly committed himself to a certain theory of inspiration. He clings to the logical conclusions of his verbal inspiration theory. His theory will not permit him logically to discriminate between Wellhausen and Harper, although Harper believes devoutly in the supernatural, while Wellhausen does not. Since neither Wellhausen nor Harper accepts the discredited theory of verbal inspiration, which is the bulwark of most of the medieval dogmas of an effete theology, Brother Briney's logical conclusion is that they must be classed together as "destructive critics." It will not be necessary to wait a generation to outgrow the indiscriminating opposition to the modern criticism of the Bible, which has been the bane of our brotherhood during the past decade. The recent congress made it evident that the preacher who prated about "hire criticism" to prejudice people against the inductive method of Bible study, or the paper which did not discriminate between destructive and evangelical scholars were behind the procession. We have already outgrown that phase of the question as certainly as we have outgrown the organ question. We prefer not to enter into any controversy with Brother Briney. It would be easy to show that his statement as quoted elsewhere is inconsistent with the logical conclusion of his paper. We were dealing with the logical conclusion of the paper based upon statements of Renan and others, who, as H. O. Breeden clearly showed, were unfortunate, not to say unfair, witnesses. We were glad to have Brother Briney state at the beginning of his paper, "It is my firm conviction that modern criticism as a method of study can have no other effect upon the credibility of the Scriptures than to strengthen their claims upon our belief," etc., although immediately after this fine statement he reaches his logical conclusion, which is totally inconsistent with it. We simply quote Brother Briney's printed statement without further comment. "Perhaps nine hundred and ninety-nine non-committed minds would, on the critical hypothesis, pronounce the Scriptures uninspired and incredible." The writer has taught the Bible from the historical and literary standpoint to

students at a number of state universities, and we have never known of a single young man's faith being injured by the historical method of Bible study. We are thoroughly convinced that for every young man lost to the church because of the historical study of the Bible nine hundred and ninety-nine are lost because of the lack of such study.

CHRONICLER'S DESK.

Much good is done in many ways by a genuine revival of the old-time religion. Ninety per cent of the members of evangelical churches are converted in protracted meetings. The Chronicler recently heard a distinguished minister request the Christians of a large congregation of every name and creed and church affiliation to stand. Most of the audience stood. "Now," said he, "all who were not converted in a protracted meeting please resume your seats." About one in ten sat down, leaving the other nine-tenths to testify in this impressive way to the efficacy of the revival method as a means of converting sinners. Evangelism is the summer time and the autumn season of the Gospel, and there is little doubt that the ideal state of things would be the unbroken maintenance of the continuity of the summer temperature throughout the fifty-two Sundays of the year for the ripening and gathering of the harvest, so that we would not have to wait and work for special seasons in the creation and promotion of religious feeling up to the intensity and warmth of converting power; but experience has made the fact manifest that in the present stage of our religious development that we shall have, for a long time to come, to depend on periodic revivals as the best available means of adding to the church those who are being saved.

Another important result in revivalistic effort, especially in individual churches, is that they are often instruments in burning out and sweeping away dissensions, hatreds and animosities, sometimes of long standing. There are troubles in communities that cannot be cleansed out in any other way so well as by a religious campaign. There are clashing of selfishness and differences among brethren. Here there is a quarrel between two of the officers of the church who have not spoken to each other for years. Somebody has cheated his neighbor there. Stories are being circulated about people in all directions. The whole community pretty much is divided into mutually hostile cliques and clans. There is a miserable condition of affairs and the candlestick is about to be removed. By and by there is seriousness, and seriousness deepens into solemnity, and solemnity leads to prayer, and the revival is well under way. A flame is burning in the church, and the people gather together in a meeting, and the Spirit of the Lord comes upon them, and Hezekiah Jones gets up and says he feels that he has been very hard hearted and has carried very unkind feelings toward 'Squire Johnson, and 'Squire Johnson wipes his eyes with a silk handkerchief and says, "That is just my condition. If you had

not got up I should." You couldn't have drawn those two men together with a yoke of oxen! One gets up and another, and they flow together and make confession, and they are like Christians in this regard, they begin to tell the truth. You can clean out a community like that once in a while by a revival, and when the demons of strife and dissension have been cast out of the body, then can the church not only hold the fort, but can go forth in bold, aggressive and successful warfare against the world, the flesh and the devil. Christians sometimes freeze up and go to sleep, and we know of nothing better to thaw them out and to wake them up than a good, rousing revival. This is mainly what the prophet refers to when he says: "Oh, Lord, revive thy work in the midst of the years."

But there are two possible evil results that need to be pointed out and guarded against. Revivalistic methods are apt, in the minds of some, to produce false ideas of religion. Revival hymns, revival prayers, revival sermons not infrequently operate upon the spiritual man as stimulants do upon the physical man; they produce a temporary elevation of the circulation, but when the reaction sets in and the letting down comes the result is far from beneficial. When converted he is lifted right on to the delectable mountains, into a region of unclouded sunlight, into a heaven of rapture and glory, it may be, and he shouts "Hallelujah!" and sings, "This is the way I long have sought and mourned because I found it not." But this intensity of emotion, this rapturous experience, cannot last always in the nature of things, and if he is led to regard this peculiar sensation of a new experience as conversion and the work of religion, when it passes away he becomes utterly cast down and concludes that he has never been converted, sticks fast in the slough of despond, and the end is apostasy or infidelity. But the truth is these rhapsodic elevations of feeling have very little to do with conversion and certainly constitute no essential part of Christianity. Religion qualified by the word Christian is a life to be lived, a law to be obeyed, a substantial thing that abides in us and goes with us wherever we go; and if a man have an earnest faith in the Lord Jesus Christ and a sincere desire to follow him and to live a life of holiness in the fear of God, he need not trouble him about momentary rhapsodies that the hard knocks of the world are pretty sure to evaporate into thin air.

Again, there are others who form such an extraordinary relish for revival services as to lose all appetite for the ordinary methods of Christian work. They are perpetually drawing comparisons in their own minds between the great meeting which they remember and in which they were so powerfully stirred up with the ordinary services of the church. They lose all relish for common methods of work and demand something exciting, stimulating, sensational, or they relapse into coldness and die till the resurrection hour of the next revival. They are like a sheet-iron stove—a bunch of revivalistic shavings heats them red hot on short notice, but they get cold just as quick when the shavings are gone. Spurts of spasmodic enthusiasm and intervals of sentimental goodness are not the things people of this kind need so much as strength and permanent life force in their religious connections in order that they may have worthy religious characters and be visibly effective upon the world for good. The ordinary and regular means of grace are best for purposes of this kind. Religious revivals are necessary and valuable, but, like other good things, they have possibilities of evil that need to be carefully watched and counteracted.

CONTRIBUTED

DIVINE ASSURANCE OF FORGIVENESS.

I. B. GRUBBS.

"God, being minded to show more abundantly unto the heirs of the promise the immutability of his counsel, interposed with an oath: that by two immutable things, in which it is impossible for God to lie, we may have strong encouragement [consolation, comfort] who have fled for refuge to lay hold of the hope set before us; which we have as an anchor of the soul, a hope both sure and steadfast." Heb. 6:17-19. "And the Holy Spirit also beareth witness to us: for after he hath said, This is the covenant that I will make with them after those days, saith the Lord; I will put my laws on their heart, and upon their mind also will I write them, then saith he, And their sins and their iniquities will I remember no more." Heb. 10:15-17.

The whole science of biblical interpretation is reducible to one great canon: Allow the Scriptures to speak for themselves in the fulness and clearness of their own divine teaching. The meaning of what they have to say about forgiveness or about anything else cannot be determined by a preconceived theory as to the condition and prospects of the religious world. Such a method of procedure is purely rationalistic. It is possible to exalt faith to the skies and yet show a lack of that robust faith that would say with Paul: "Let God be true and every man a liar." What saith the Scripture? When that question is correctly answered every man of true faith will say, Amen.

Now I propose to show that the Scriptures set forth with the clearness of sunlight a divine system, through which God, for man's comfort, conveys a knowledge of forgiveness to every one who "flies for refuge to lay hold of the hope set before us." If very many should be accepted whose misfortune has deprived them of this certainty, it does not disprove divine wisdom in the establishment of such a system. The incalculable benefit to mankind in having a revealed method of obtaining assurance of forgiveness cannot be nullified by speculations about the possibility of salvation apart from a complete knowledge of that system. The true believer will make it his business to teach what is clearly revealed and leave all unrevealed matters in the hands of a God of infinite wisdom and goodness. To talk as though internal moral forces in man or any degree of human piety could establish a claim upon God or place him under obligation to save any one, is to endorse the essence of legalism identical in principle with that which characterized the Pharisee in building his hope on his personal holiness. No man's piety or spirituality is perfect, but all stand in need of the mercy of God, "being justified freely by his grace through the redemption that is in Christ Jesus."

But now "to the law and to the testimony" as to the point immediately before us. What a significant and instructive passage is that which stands at the head of this article? In the plenteous manifestation of his surpassing love toward us God presents his "immutable counsel," or purpose embodied in his "promise," and this, in conjunction with his equally "immutable" oath, as the constant source of "strong consolation" and the indestructible ground of "a hope both sure

and steadfast." He does not leave "the heirs of the promise" to grope in darkness or to be tossed upon a sea of uncertainty as to their heirship or acceptance with him, but gives them "strong consolation," and a "sure and steadfast hope." Nor has he left his promise in an intangible or indefinite form, to be appropriated as fancy or misguided conviction may suggest, but has embodied it in the New Covenant as a fixed element of the system of grace, to give assurance of forgiveness to his people in all generations. Notice the clear statement in the second passage quoted above. Having asserted that Christ by one offering has "forever perfected [eternally forgiven] those who are sanctified," the writer adds: "Whereof the Holy Spirit bears witness to us; for after he hath said This is the Covenant that I will make, etc., he then saith, And their sins and their iniquities will I remember no more." Thus the Holy Spirit in bearing testimony *speaks* like any other witness, and testifies through the language of the New Covenant in giving the promise that conveys assurance of forgiveness.

And the Holy Spirit is equally explicit in setting forth the details of this testimony while inaugurating the New Covenant for the instruction and guidance of all men, as the constitution of the kingdom of God till the very end of the world. In this inauguration the Spirit was engaged in the creation of history, and so interweaving therewith the language of inspiration as to fix forever the meaning of the terms employed. When we are told that in our interpretation of Scripture we are confronted by facts, we are ready to respond affirmatively and point to *biblical* facts, the special creation of the Holy Spirit, and not to the mere misconstrued facts of human experience. First, then, it is a fact that the Holy Spirit by overwhelming evidence brought three thousand men under a pungent conviction of guilt. Second, it is a fact that these men under the agonizing power of conviction cried out for merciful help. Third, it is a fact that the Holy Spirit told these *unpardoned* sinners to "repent and be baptized in the name of Jesus Christ, for the remission of sins." Here, then, "the Holy Spirit bears witness to us," through the promise of the New Covenant, but does so by connecting his testimony with the two conditions of forgiveness that are here enjoined upon believers. These two conditions differ, indeed, in nature, one being moral and the other positive, but they do not differ in their *appointed antecedence* to the blessing of forgiveness. In the absence of repentance this blessing could not be bestowed. But it by no means follows that in the presence of repentance it *must* be bestowed as though God were obligated to bestow his benefits by virtue of moral elements in man's experience. It is as much a matter of grace that God "grants repentance unto life" as that he freely appoints baptism to be a gracious condition of forgiveness.

Now the Spirit's testimony concerning forgiveness, his instruction as to the method of its bestowment, is equally clear, whether presented in literal terms, as on the occasion just referred to, or in language figurative to some extent, as in the following address to the penitent Saul: "Arise and be baptized and wash away thy sins, calling on the name of the Lord." There is a free use of the term *literalist*, like that of the term *legalist*, that springs from ignorance. A safe exegete not only recognizes figures as they occur, but is able to designate their character and determine the true meaning of passages in which they are found. In the passage just quoted the only thing of a figurative

character is a *figure of speech* in the metaphorical use of the term "wash" in allusion to the power of physical cleansing in water. He who thinks that he finds in the passage any symbolical representation and especially any symbolism of something previously existing unjustifiably reads all this into the passage. Let us suppose that Elisha in telling Naaman how to get rid of his leprosy had put his instruction in this form: Go and bathe in the Jordan seven times and wash away thy leprosy, calling on the name of Jehovah. Would any one be idiotic enough to suppose from the metaphorical use of the word "wash" that Naaman was already healed and that he is told to go and symbolize this healing by bathing in the Jordan? Would not common sense see at once that the healing is made consequent on compliance with the instructions in the case, and that this is simply expressed in a metaphorical way and all the more forcibly than it would be in the use of literal terms?

Saul, then, like the three thousand on Pentecost, obtained divine assurance of forgiveness through a compliance with the instructions connected with the "immutable promise," in which it was "impossible for God to lie," and which he fixed as the constant source of "strong consolation" and the indestructible ground of "a hope both sure and steadfast." And is not this divine arrangement worthy of strong and constant emphasis, as of incalculable value to humanity, although "the Father of mercies" may see fit in his infinite wisdom to do even more in a vast number of cases than he has promised in his word? Be this last as it may, our duty in the premises is both clear and imperative, and consists in a ceaseless contention for the clear teachings of Christ and his apostles as to the way of salvation.

Chair of Christian Doctrine and Exegesis, College of the Bible, Lexington, Ky.

HOME MISSIONS THE BASE OF SUPPLIES FOR ALL OTHER WORK.

C. J. TANNAR.

There is no more important question before our churches to-day than that of enlisting the whole brotherhood in the work of Home missions. It is certain that if our work abroad continues to grow we must become more compact and vigorous and numerous at home. Those who are most earnest and intelligent in the advocacy of Foreign missions see that this is true, and many who are notable leaders in this line of work say so. Of course, with our present force we can do much more than we have yet done for the work abroad, but this would foreshorten the limit in a way with which none of us who love the simple Gospel or care for the coming of the kingdom would be satisfied. If we are to lengthen our cords we must strengthen our stakes. If our Lord were himself to take visible control of the forces of the church there could be no doubt as to what his attitude toward the home work would be. Can any man who knows him be in the least uncertain about this? Would he not call every church into sympathetic co-operation with this plan to make America one of the gems in his crown? Thanks be to God, the thorns he once wore, like Aaron's rod, have budded; and this land is yet to be one of the rarest buds in this blossoming crown. If he were in direct control is there a neglected spot in this whole land that would be much longer overlooked? Would he not gather all the churches into one compact, organized force and lead them to the conquest of this

land for God and his glorious Gospel? To ask these questions is to answer them.

The churches in America constitute our base of supplies. With every consideration certainly the long campaign ahead of us in foreign lands requires that this base of supplies shall be jealously guarded and industriously guarded. To fail at this point is to fail ultimately at all points. Every additional storehouse and granary, smoky smithy and glowing forge and shop and factory and field and mine at home makes England stronger abroad. Any policy that weakens her at Melbourne and Madras, and every policy that strengthens her at London strengthens her at Bombay and at the head of the Nile. Not the screw at the stern, nor yet the steam in her boiler, but England herself is the propelling power that sends her merchantmen and battleships into every corner of the earth. True statesmanship demands that everything be done to strengthen the empire at home, at the heart, at the foundation. The chief strength of the rim is the hub and the spokes. Heart disease is as fatal to empires and all great enterprises as it is to the individual. A tree for a beam must be strong and sound at the heart.

So every additional church in America strengthens us for our great world task. We must lay siege to this land, not alone for its sake, but for the world's sake. It is here the size of the fountain is to be determined, and the size of the fountain determines the size of the stream. There are some of us who have not done so who feel, no doubt, that we ought to offer ourselves for work in the foreign field. More of our brethren ought to do this, and they will. But in the meantime the great majority of us can do no better thing for our Lord than to augment his forces and increase his resources here at home; than to organize churches and band them together for aggressive work at home and abroad; than to teach them that the little stone, cut out of the mountain without hands, is to grow until it fills the whole earth; that the handful of corn in the top of the mountain is to shake like the cedars of Lebanon; that the knowledge of the Lord shall cover the earth as the waters cover the seas; that every Disciple must go or give; that every church must either "send or end," must either "give out or take up." The man who does this faithfully can sign himself as regards the great world cause of the Master's and the church, "Your servant for Jesus' sake." It will always take more men to hold the rope than to go down into the pit. The work in Burmah began in England. If a man knows how and will, there is no better place or way to work for Christ in Ceylon than to do his honest, unselfish best for him in Chicago or Cincinnati or St. Louis.

We call on the brethren everywhere to rally to this great work of home missions. Evidently, for some reason, this work has been given second or third place in the councils and affections of the church, when, for every reason, it ought to have the first place. Surely, if the matter is to be kept before them they will see that this is true and act accordingly. The offering is to be taken on the first Lord's day in May. We have a managing board that is keenly alive to the sacred obligations that are laid upon it. Our national secretaries are competent and consecrated and absolutely untiring in their efforts in behalf of this great cause. We have a self-sacrificing body of men in the field. Their number ought to be doubled and tripled and quadrupled as fast as ever we can work the multiplication table, as every man must admit who will take the trouble to compare our present geographical posi-

tion with the whole map. Much land remains to be possessed. There are whole states that have scarcely been touched. If the brethren who are in our strongholds could realize how different and difficult some of the outlying fields are, and yet how much can be accomplished in them, for our plea is everywhere given notable acceptance where it is properly presented, surely they would respond enthusiastically and generously to the call that is now made upon them. For the sake of every other offering that is to be taken for other lines of work let us make this May offering for home missions a large one, and so show that we appreciate the field and the need and the relation of both to the world work, and that we know enough to know how to take care of the goose that lays the golden eggs.

A NATIONAL PROBLEM.

J. H. MOHORTER.

One of the gravest and most perplexing problems demanding our solution is that of the intelligent assimilation of all the elements that make up our population. It is not a question of amalgamation, making German-Americans, Irish-Americans, Porto Ricans, Americans, for instance, but it is to secure that real unity of the twenty different peoples that compose our population, which is absolutely essential if we are to be a nation. In addition to the threatening, menacing racial problem, the African question, there is the same problem and one of equal gravity among the whites of the different nationalities. A fact that adds to the perplexity of this problem is the change in the character of those who are invading our country. The month of March was a record-breaker, with one exception, for the port of Boston, and nearly all were from southern Europe or Asia.

These people come here with a single purpose, and that is to improve their material condition. They bring with them their own ideas and ideals. They know but little of and often care less for ideals and institutions. Being void of national sympathy and interested only in themselves, they seek to overthrow those social and religious influences that have made our country what it is, whenever these seem to interfere with their selfish ends. By way of example, here in old New England, made sacred by religious heroism, it is only by "eternal vigilance" the Lord's Day is saved from becoming a public holiday.

These people must be nationalized. They must be saved from individualism. They must be made to feel an interest in what relates to all, to see that the community's interests are inseparably connected with their own interests and that together they rise or fall.

This is a problem for which the religion of Christ offers the only solution. Politics cannot solve it, for there personal and local interest always take the first place. For illustration, not the "ship subsidy bill" and the disfranchisement of the negro in the South. Commercial interest does not offer a solution, for the spirit of competition can never be a source of unity. The success of one is apt to be an occasion of envy on the part of another. When the Irish teamsters and freight handlers of Boston went on a strike Italians took their places. I need not mention what followed. The only thing that can unite all the divergent interests of humanity, the only thing that can break down race prejudice, causing men to respect the rights, interest and welfare of men of whatever nation or color, is the religion of our Lord Jesus Christ.

This work must be done. The problem must be

(Continued on page 614.)

BOOK REVIEWS

The Souls of Black Folk. Essays and Sketches. By W. E. Burghardt, Du Bois. A. C. McClurg & Co., Chicago. Pp. 265. Price, \$1.20 net.

From beyond the veil—the color line—a great soul has spoken. You feel at times that the pent up emotion of the whole negro race has been incarnated in the consciousness of this one man and here has found expression. He is a man who is refined, and cultured, a doctor of philosophy from Harvard, a graduate student from one of the great German universities. Few have gone beyond him in scholastic attainments. His literary productions have found a place in the leading magazines. Any college in the land would be proud to have him as a member of her faculty, save for the fact that he is a "problem." And this he tells us is a strange experience. And why should such a man as he be a "problem"? His mind is disciplined; his life is clean; but, aye, there's the rub, his skin is black and he has "two warring ideals in one body." He is sort of a seventh son born within a veil.

His purpose, as stated in the Forethought, is to "sketch the spiritual world in which ten thousand Americans live and strive." He adds: "Leaving, then, the world of the white man, I have stepped within the veil, raising it that you may view faintly its deeper recesses—the meaning of its religion, the passion of its human sorrow, and the struggle of its greater souls."

The one disappointing thing about the book is its lack of continuity. It is a collection rather than a unit. He has shown himself the preacher, the teacher, the artist. It is the impassioned cry of a soul that must speak though in fragments. Why did he not wait and give us a book unified and cumulative in utterance? Perhaps the emotion would be so intense that no human soul could stand the strain without some preliminary preparation such as he has given us.

He does not hesitate to criticize Booker T. Washington, whom he nevertheless considers to be the most significant figure which has arisen among the Afro-American.

The book is one that will be read with interest by every lover of cultured English and every student of the race problem.

Talks to Boys and Girls. By Rev. Sydney Strong. Fleming H. Revell Company, Chicago. Pp. 128.

In a strong and pleasing style the author touches upon the best things of life. He brings his lessons from familiar, common things in such a way that they cannot fail to help the boy or girl who reads them.

From Love to Praise, by Herrick Johnson, D. D., LL. D. Presbyterian Board of Publication and Sabbath School Work. Pp. 182.

This is a beautiful little volume and is the fourth in a series, *The Presbyterian Pulpit*. It contains eight thoughtful sermons by one well and favorably known to Bible students and Christian workers. The themes are: The Love of God for Every Man, Emptying the Sepulcher of a Dead Soul, The Word of God as a Character Builder, The Labor Question in the Kingdom of God, The Inescapable Conclusion, The Intermediate State, What Shall the Resurrection Body Be? and The Great Praising Day. Dr. Johnson is one of the prime movers for creed revision and has probably done as much as any man in America to keep the Presbyterian church abreast of modern thought and to hold thinking young men in her ministry.

This volume has an apologetic tone and is intended to give orthodoxy—"Orthodoxy staggers at nothing that will fill hell"—a modern setting. In the very first sermon the author says: "This love of God is world-wide, for everybody without a hint of election"; and he affirms that "this is Presbyterian orthodoxy." Well, it may be "orthodoxy" as Dr. Johnson and the Presbyterian church now like it, but it will be hard to convince the reading public that this is the "orthodoxy" of the Westminster divines who framed the Presbyterian creed.

Sermons six and seven are fine models of expository preaching. While one may want to place a question mark after some of Dr. Johnson's exegesis, he can most heartily commend his method of handling his text. Sermon three is a thorough-going antidote to a flabby Christianity. In fact Dr. Johnson is a teaching preacher, but he is not lacking in polish. His style is fascinating and sparkles with gems of thought. While these sermons cannot be compared, in up-to-

dateness to Hyde's *Jesus' Way*, or Funk's *The Next Step in Evolution*, or Proctor's *The Witness of Jesus*, they are characterized by modernity and deep spiritual insight. Altogether they are fine models for the young preacher.

About Money, Talks to Children, by Perry Wayland Sinks. Fleming H. Revell Company, Chicago. Pp. 106. Price, 40 cents, net.

In this little work the author gives some excellent advice as to the getting, using and spending of money, and as to its true place in life. He also touches the subject of true riches. Old as well as young would be benefited by a serious consideration of the subjects treated.

Loyal Traitors. By Raymond L. Bridgeman. James H. West & Company, Boston, Mass. Pp. 310. Price, \$1.00.

An anti-imperialist story founded on the war with the Filipinos, taking the side that our country was in the wrong by forcing the republic into submission. It is notably interesting and deals with true patriotism. The hero and heroine go to the Philippine Islands and do all in their power to help this people in their cause. It is dramatic and in some places thrilling. Undoubtedly this book will cause much discussion.

The Turk and His Lost Provinces. By William Ellery Curtis. Illustrated. Fleming H. Revell Company, New York, Toronto, Chicago. Price, \$2.00.

This is an interesting narrative of current events and of past and present conditions in Turkey, from the viewpoint of a man of wide experience and a vast amount of what is termed "inside information." The book is discursive in a too large degree to please the literary critic, but is full of just that sort of information that the large body of general readers like, presented in a most charming and conversational style. It is especially valuable to those seeking information on missionary environment in Turkey to-day. The chapter on the kidnapping of Miss Stone, and especially that part relative to Mr. Curtis' idea on the underlying reason for her capture, is one of the most interesting in the book. The character sketch of Abdul Hamid II is most clearly outlined and bears the impress of a keen insight into that wily monarch's ways, thoughts and life. The present disturbances in Bulgaria and Macedonia, now of world-wide interest, lend great and timely value to the book, as a full account is given of conditions existing in those and other Balkan states.

Some Useful Animals and What They Do for Us. By John Monteith, M. A., and Caroline Monteith. Illustrated. American Book Company, Chicago. Pp. 232.

This book is intended as easy and instructive reading for young children. The simple, natural style and the subject-matter make it very interesting. The stories are of useful animals of all lands, and of man's dependence on them for many articles of use both individual and general.

Sundays and Weekdays With Children, by Mrs. Virginia J. Kent. Fleming H. Revell Company, Chicago. Pp. 134. Price, 75 cents, net.

In this compilation of quotations, poems, songs and lessons the author has shown the material which in many years of working with small children she has found to be of great help. Her "Thoughts for Older Folks" are very suggestive to those who have the care and training of children.

The Other Room. By Lyman Abbott. The Outlook Company, 287 Fourth Ave., New York. Price, \$1.00, net.

The Other Room is a beautiful book, beautifully printed and full of beautiful thoughts. It is also a thoughtful book, combining strength and beauty. The contents is suggestive: *The Outer Room, In Darkness, The Light Bringer, How Shall We Think of Our Dead, The Practice of Immortality*, etc. The viewpoint of this clear, comforting book may be found in the quotation, "Immortality cannot be demonstrated, like a problem from Euclid, on the blackboard. Stars are before astronomy, religion before theology. We must live before we can believe. If I would have right to the tree of life I must seek this immortal life here, and seek it from the God who is here, and seek it through the channels that he opens for us. To have faith in immortality we must practice immortality."

AT THE CHURCH

THE PRAYER-MEETING.

SILAS JONES.

Topic May 27: Acts 9:36-43; Matt. 25:31-46.

The church exists to do good. It fulfills the purpose of its Founder when it supports the cause of the weak and wretched and labors to give every human being an opportunity to live a clean life. The forms of religion may be observed where there are no hospitals for the sick or asylums for the unfortunate, but these institutions will invariably appear where a true church flourishes. The Master himself went about doing good. He did not avoid the poor and the diseased. On the contrary, he went where they were and ministered to their necessities. The church in Jerusalem saw to it that no member was allowed to go hungry. The church at Antioch sent relief to the brethren that dwelt in Judea. Peter, James and John, pillars of the church at Jerusalem, besought Paul, the apostle to the Gentiles, to remember the poor, and Paul was forward to do so. His last visit to Jerusalem was made that he might bring others to his own nation. Dorcas was doubtless one among many who took delight in good works and almsdeeds. The gifted ones, like Peter and Paul, stood before the people to proclaim that life had come in Christ Jesus. Those less gifted manifested the life of Jesus by quiet service: The hope of the church to-day is in the quiet lives made useful by faith in Christ. The words of the most eloquent preachers and most learned teachers of Christianity are dependent for the power upon the lives of the plain Christian men and women.

It is sometimes said that religion is doing good. We need not stop to quarrel with the man who says this, provided he knows what it is to do good. If he takes into account man's spiritual nature he will not go far astray while he follows the religion of good works. Doing good to a man is not the same as doing good to a pig. You can feed the body of the pig and make it comfortable. You cannot hope to do anything for his soul.

The trouble with our friend who talks so much about the religion of doing good is that he too often puts man on a level with the pig. He does not see that anything is needful for a human being besides what the body needs. To be sure, the human body is more delicately constructed than that of the pig, and for that reason requires greater care. But the difference in treatment is in degree, not in kind. I do not believe Dorcas was satisfied till she saw the one whom she clothed fully committed to the life of faith. We are told that the heathen nations are poor, that they cannot compare with the Christian nations in silver and gold and the products of soil and mine. The Christian people are under obligation to teach the heathen how to control the resources of the earth. Much suffering could be relieved if the nations without Christ knew what Christian people know about the earth and its riches. But the Christian must not conclude that his work will be done when the heathen nations come to know how to gain a livelihood. It is not enough to give them what Christendom knows about procuring bodily comforts. The Christian does good to the heathen when he teaches the heathen to worship the God of our Lord Jesus Christ. Care for the body belongs to the religion of Christ. It is never to be forgotten that man has body and soul and that to do good is to minister to both.

CHRISTIAN ENDEAVOR.

CHARLES BLANCHARD.

Power and Prayer.

Topic May 24: Acts 1:13-14; 2:1-4, 41.

Nothing is more impressive in reading the Acts than the prominence given to prayer in the establishment and growth of the church. And power and prayer are linked together in unmistakable manner all through the glorious record of primitive preaching and prevailing. Indeed we may put the process of apostolic practice in four words: Prayer, Power, Preaching, Prevailing! Here we have the *four P's* of primitive apostolic faith and practice. The relation of the four is strikingly significant and suggestive. This is illustrated in the record of Pentecost and further emphasized in the chapters immediately following. The records of the early church seem to have been especially written to reveal this intimacy of relation between prayer and power. Not always has the church realized this. And surely at this time there is need to remind ourselves and a prayerless church of the only true source of strength and of success in the Lord's work.

What we need as churches and Christian Endeavor societies is a trumpet *call to prayer!* Dear disciples, whom Jesus died to redeem, and who love him because he first loved us, we need to pray more, to pray longer, stronger, more searchingly, beseechingly. I want to protest mildly against what are called "sentence prayers." O dear young people, it is all right to pray in single, broken, stumbling sentences, if that is the best we can do, remembering the Master's word of admonition and encouragement that we are not heard for our much speaking. But let us recall the record of the Master's own ministry, where we are repeatedly told that he prayed all night—in solitude with his soul and with the Father. And the record is further made glorious by the apostolic company: "These all continued with one accord in prayer and supplication, with the women and Mary, the mother of Jesus, and with his brethren." Afterward when Peter was cast into prison we are told that prayer was made of the church without ceasing unto God for him, and the apostle was delivered from the cruel hands of Herod. So through the "book of beginnings" the record of prayer and of prevailing power reveals the romance of providence—of man prevailing with God over the powers of nature and of evil in the conflict of the cross. The Church of Christ was born in a prayer meeting. The first church in Europe, at Philippi, was born in a prayer meeting by the riverside. Modern missions in America were nurtured in a prayer meeting under shelter of a haystack.

Dear disciples, let us learn to pray—to be mighty in prayer, prevailing! To do this we must continue with one accord in prayer. There is no short cut to spiritual power and possessions.

For life, with all its yields of joy and woe
And hope and fear . . .
Is just our chance o' the prize of learning love;
How love might be, hath been, indeed, and is.
—Robert Browning.

To ask God's blessing on our work may tend to take all the blessedness out of the work so far as we are concerned. God would not engage in any work that was not blessed, and to see this were better than to voice our want of faith in him by praying thus.

The Bible School

Lesson 9.

The Life-Giving Spirit.

May 31.

Commit vs. 1. (Read the whole chapter.)

GOLDEN TEXT: Rom. 8:14. For as many as are led by the spirit of God, they are the sons of God.

LESSON: Rom. 8:1-14.

AMERICAN REVISION.*

1 There is therefore now no condemnation to them that are in Christ Jesus. 2 For the law of the Spirit of life in Christ Jesus made me free from the law of sin and of death. 3 For what the law could not do, in that it was weak through the flesh, God, sending his own Son in the likeness of sinful flesh and for sin, condemned sin in the flesh: 4 that the ordinance of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit. 5 For they that are after the flesh mind the things of the flesh; but they that are after the Spirit the things of the Spirit. 6 For the mind of the flesh is death; but the mind of the Spirit is life and peace: 7 because the mind of the flesh is enmity against God: for it is not subject to the law of God, neither indeed can it be: 8 and they that are in the flesh cannot please God. 9 But ye are not in the flesh but in the Spirit, if so be that the Spirit of God dwelleth in you. But if any man hath not the Spirit of Christ, he is none of his. 10 And if Christ is in you, the body is dead because of sin; but the spirit is life because of righteousness. 11 But if the Spirit of him that raised up Jesus from the dead dwelleth in you, he that raised up Christ Jesus from the dead shall give life also to your mortal bodies through his Spirit that dwelleth in you.

12 So then, brethren, we are debtors, not to the flesh, to live after the flesh: 13 for if ye live after the flesh, ye must die; but if by the Spirit ye put to death the deeds of the body, ye shall live. 14 For as many as are led by the Spirit of God, these are sons of God.

INTRODUCTION.

TIME—January 57 A. D. See lesson III. of this quarter.

PLACE.—Indications in the Epistle to the Romans point to Corinth as the place of Paul's writing. 1. Phœbe, a deaconess of the Church at Cenchreæ, the harbor of Corinth, is commended to the Roman brethren, who are exhorted to receive her in the Lord (Rom. XVI; 1-2). 2. Gaius is the Apostle's host, probably the same man whom he baptized at Corinth (Rom. XVI, 23; I Cor. 1:14). 3. Erastus joins in the Salutation (XVI, 23) and we learn from 2 Tim. iv, 20 that Paul left an Erastus at Corinth in his last journey—naturally enough if this was his home. Corinth is generally accepted as the place from which the Apostle wrote the Epistle. He is on the point of going to Jerusalem with the alms which the Churches of Macedonia and Achaia have contributed for the relief of their poor brethren in that city. The New Testament does not give us any information about the planting of the church at Rome, nor do we know who were the first to preach the Gospel there. The faith of the Roman Christians proclaimed throughout the whole world calls for thanksgiving to God on the part of the Apostle. Jews and gentiles both in considerable numbers are found in the church. The brethren addressed vii. 1-6, whose condition under the law is contrasted with their present state of freedom in Christ, can be only Jews and in xi. 13 Paul says, "I speak to you that are gentiles. Inasmuch then as I am an apostle of the gentiles, I glorify my ministry."

The subject of the doctrinal part of the Epistle (i. xi.) is, "The Gospel as a Revelation of the Righteousness of God." This is seen in i. 16-17, "I am not ashamed of the gospel; for it is the power of God unto salvation to everyone that believeth; to the Jew first and also to the Greek. For therein is revealed a righteousness of God from faith unto faith." The present tense of the Greek shows that the revelation is going on continually to those who exercise faith. Its purpose is still more faith. By the righteousness of God Paul means not merely that which belongs to him as an attribute, but that which he grants to those who believe in Jesus, iii. 20-22. By faith through grace men are righteous in the sight of God, justified in the courts of heaven. Paul, the lawyer, is seen in every part of the epistle, using legal terms and illustrations drawn from the law. We find the word *law* in it no fewer than seventy-five times. Having high ideals of the requirements of the law, he had felt its crushing burden, and now gloried in his new freedom in Christ Jesus. But the Christian, as well as the Jew, is governed by a law, that is a controlling force that guides him. This law is the LIFE-GIVING SPIRIT which frees him from a law the effect of

which is sin and death. The need for such a law is shown by the failures of the past.

1. Justification comes not by man's work, but is a free gift of God through faith.

2. The gentiles did not reach it, but as idolators gave themselves up to wantonness and sinful excesses of every kind. (I.)

3. Their Jewish critics, although they had a perfect law, did not do its biddings; so all, Jew as well as gentile, have sinned and are coming short of the glory of God. (II.)

4. But now through faith in Christ and obedience to him in baptism a vital union takes place between him and his faithful disciple. His Spirit, the *Life-Giving Spirit*, enters the Christian, becomes the controlling force in his life and leads him in all his walks.

EXPOSITION.

1. No Condemnation, 1-4.

1. *No condemnation.* In some regards the eighth chapter of Romans is the greatest in the book. It opens with the thought of freedom from condemnation, and closes with the impossibility of separation from Christ, and traverses meantime some of the richest territory in all Christian teaching. The Christian is above condemnation because he is removed by the presence of Christ in his life from the bondage to sin. Therefore he dwells above the law in the sense of never realizing its need.

2. *Law of the spirit.* He is not subject to the law of the flesh for he is governed by the higher law of life in Christ. *Free from the law.* As a man is superior to laws which hold the animal in bondage, and as the animal is superior to the laws which confine the plant, so the Christian is free from the laws and penalties of sin because he lives in a realm where sin has no place, and where death in the darker sense of spiritual decline does not come.

3. *The law could not do.* The great argument of the Apostle is that the Gospel expresses in the highest degree the love of God for us, while the law was imperfect and temporary. The law could not bring to us salvation, but only the knowledge of the awfulness of sin. *Weak through the flesh.* Law by merely prohibiting evil cannot create a new and righteous character, but the Gospel by putting the supreme motives into the life delivers it from the power of sin. Inspiration is far more effective than restraint. *His own Son.* In Christ our inspiration to the divine life is completely embodied. He accepted all the limitations of the flesh, and yet showed that man is greater than the flesh and can make of his life what he will through the power of God. *For sin.* By making himself the expression of God's sacrificial love for men, our Lord put the seal of condemnation upon all the sins which disfigure human life.

4. *The ordinance of the law.* That is, its requirements. The thing which the law sought but could not gain is completely secured through the indwelling Spirit.

2. Flesh and Spirit, 5-11.

5. *After the flesh.* Conformed to it, led by it, molded to its desires. *The things of the Spirit.* Those who look at life from the standpoint of Christ dwell in the realm where the desires of the flesh do not control them.

6. *The mind of the flesh.* Human nature, unquicken by the power of Christ. *The mind of the Spirit.* Divine purposes entering and transforming the human life.

7. *Enmity against God.* The unregenerate life has no desire to accept the obligations of the divine Spirit. *Not subject.* It lives in another territory and has neither desire nor will to comply with the law of God.

8. *In the flesh.* This of course does not refer to human life in the ordinary physical sense, for the Apostle maintains most strongly that the life of the Christian, even though he lives in the flesh, may be conformed to the law of God. The words refer rather to human will and purpose not touched by the ideals of the Kingdom of God.

9. *Ye are not in the flesh.* The Christians whom he is addressing are not subject to fleshly passions and limitations, though they dwell in the flesh. They are in the world, but not of it. *The Spirit of God.* The Holy Spirit, the Comforter, the Guide and Sustainer of the Christian. *Hath not the Spirit.* The sign of citizenship in the Kingdom is the possession of the spirit of Christ. Without it any membership in the church is a mere hollow and meaningless form.

10. *The body is dead.* Here the real significance of the doctrine of the flesh and spirit appears. One who has conquered sin is not controlled by the body of flesh, but lives in the realms of righteousness.

11. *Raised up Jesus.* The confidence of the Christian in his Master is based upon the resurrection of Christ from the dead, and the same divine power that raised him gives life also to the Christian through the indwelling Spirit.

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3. Sons of God, 12-14.

12. *Debtors.* We owe much on every side to God and to our fellow men, but nothing to the lower nature which, if yielded to, would compel us to a sinful life.

13. *Ye must die.* The life which is immoral and unspiritual is a life that ends in spiritual death. *Put to death.* It is possible to mortify or conquer the desires and passions of the body in so far as these interfere with the growth of the spirit.

14. *Led by the Spirit of God.* Here, then, is the secret of the holy life. To be controlled not by the desires of the flesh, but by the leadings of the indwelling Spirit. And such a life is possible to every Christian.

PRACTICAL APPLICATION.

Vs. 1-4. It seems a difficult lesson for man to learn, that he can best overcome sin by pursuing righteousness, best conquer death by yielding his nature to the Spirit of life. He is disposed to feebly fight his evil habits, instead of diligently forming and practicing good ones. A positive life is the only winning one. The best way to kill weeds in a field is to pluck them up by the roots, and then plant good seed. If the latter is neglected, other weeds will quickly spring up, and the field be as badly off as before. "Walk in the Spirit, and ye shall not fulfil the lusts of the flesh" is the injunction of the apostle in another place. Herein is a practical lesson for parents. They cannot hope to save their children from the bad effects of evil literature and corrupt amusements by merely forbidding their indulgence in these things. They must supply wholesome reading and elevating pleasures. For youth will not be inactive. It will not stand still. It must be trained to walk in the Spirit, or it will walk in the flesh. One half the thought and money given to feeding and clothing the average family would enable the parents to supply the intellectual, social and moral needs of their children with healthy satisfaction, and thus arrest the degeneracy that is in so many quarters marking our family life.

Vs. 5-8. Every man feels the raging of a battle within him. The flesh pulls him downward toward a merely animal life, in which the supreme end is to satisfy the bodily appetites, or to gratify the vain ambitions of the selfish nature. The spirit, on the other hand, seeks to draw him upward, toward the higher desires of the moral and spiritual nature, and to satisfy the aspirations for truth and holiness which mark the human soul as of heavenly birth. To yield to the sensual element within him is to die to the higher possibilities of his being. To yield to the spiritual is to truly live. This is the great struggle to-day. It is not between orthodoxy and heterodoxy, but between spirituality and sensuality, between righteousness and sin. We need a spiritual revival, even in the Church of Jesus Christ, such as shall turn back the tide of worldliness that is sweeping over society, and shall make our religion more vital and transforming. The man who becomes a Christian must be a new creature. It is not enough that he shall make the good confession and be baptized. He must arise from his baptismal grave to *live a new life*.

Vs. 9-14. In this struggle we are not left unaided, else might we despair. The Spirit of Christ helps us, if we are indeed the children of God. Through His almighty strength the forces of spiritual death are overcome, and even in the flesh we live an unselfish and heavenly life. Led by the Spirit of God we tread safely the pathway of holiness, and become a savior of life to the world around. Well may we ask the question, "Have I the Spirit of Christ?" How shall we determine? Manifestly, by testing the fruit our lives are bearing. In his Galatian letter, Paul tells us that the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, meekness, faith, self-control. He tells us that they who are Christ's have crucified the flesh with its passions and lusts. This is easily tested. Let us honestly bring our lives to the crucial trial, and meet the verdict with such penitence and reformation as may be demanded by the law of the Spirit of life in Christ Jesus.

LESSON ILLUSTRATION.

Living Death. Death in Paul's sense is a relative term. A tree lives in the measure it is able to use the soil, the air and the sunshine and rain. Man lives in the measure he makes use of those things that feed real life, and as that in man which distinguishes him from animals is soul-life, so his real life will depend upon his assimilation of soul food. To the tree the air is omnipresent, to the soul is the life-giving Spirit likewise. Through communion therewith is life. Says Drummond, "The plant is not a monster because it is dead to the voice of the bud; nor is he a monster who is dead to the voice of God. He is simply dead."

The Life-Giving Spirit. The decay of religion drains off the inward power of morality. The devout faith of men

expresses and measures the intensity of their moral nature and the clamorous passions that were driven out re-enter on its loss. To believe in an ever-living and perfect Mind, supreme over the Universe, is to invest moral distinctions with immensity and eternity, and lift them from the provincial stage of human society to the imperishable theater of all being. When planted thus in the very substance of things, they justify and support the ideal estimates of the conscience, they deepen every guilty shame, they guarantee every righteous hope, and they help the will with a Divine casting vote in every balance of Temptation." *Martineau.*

A NATIONAL PROBLEM.

(Continued from page 610.)

solved. It is the work of every man who loves men, his country and Christ. It is the work of every church. It is a national problem and it requires a national preacher. The American Christian Missionary Society comes as near being a national preacher as any organization in existence. It goes everywhere, preaching Christ as the all-sufficient Savior.

Let every man who would respond to the defense of the dear homeland, if it were invaded by a hostile army, respond to the call of our country and our God in May. The danger is just as real. It is far better to fight our country's battles with the "sword of the Spirit" than with powder and ball. Let every man and woman who would sacrifice life and love to put an army in the field to destroy life, to save the country, do as much to put an army in the field to save life to save the country. As we love ourselves, as we love man, as we love and prize the love and honor of God, let us make the greatest offering of our lives for home missions in this year, 1903. Let it be an expression of gratitude we feel to God for his goodness to us in Christ Jesus, our Lord.

GLANCE AT THE GLOBE.

Constantinople.—Armenian revolutionary bands have entered the districts of Bayazid and Sasun, Armenia, from Russia.

Walter L. Vrooman, founder of Ruskin hall movement, sued at Kansas City for divorce by his wife, who claims he has spent \$250,000 of her fortune on his schemes; infidelity also is alleged.

Report on postoffice scandals will be made in three weeks by assistant postmaster general; hundreds of cases of corruption found, including commissions on all supplies; political pressure used to suppress details.

The anti-Semitic riot in Kishineff, Russia, resulted in a Jewish massacre scarcely without a parallel. Over 100 were killed. Helpless girls suffered the most shameful indignities. The tortures to which the helpless victims were subjected were appalling.

Managua, Nicaragua.—After several hours' fighting on the lake the revolutionary steamer Victoria was captured near the Island of Zapatera by the Hollenbeck and De Julio, government steamers. This terminates the revolution in Nicaragua and peace and order now prevails.

Manila.—A party of Americans stormed the stage of the Libertad theater and stopped a seditious play. The piece, which is historical, has a climax in which the heroine throws the American flag to the ground and raises the standard of the Katipunan secret society. When this scene was reached a score of Americans sprang on the stage, routed the actors and smashed the furniture. The audience fled. Colonel Tolentino, a former insurgent, who wrote the play, will probably be prosecuted.

Valparaiso, Chile.—The city is in the possession of the striking dock laborers. One policeman has been killed, six wounded and fifty of the mob are dead or dying. A battle took place on the streets recently in which the police were driven to the barracks by the strikers. After routing the police the mob set fire to the South American Steamship Company's docks and then attacked the fire department when it responded to a call. All the shops in the city are closed and transit has been suspended. The strikers are in control and more bloodshed is anticipated. It is impossible to ascertain the exact number of the dead or the amount of the damage done.

Home and the Children

God's Will.

Let nothing make thee sad or fretful,
Or too regretful;
Be still.

What God has ordered must be right;
Then find in it thine own delight,
My will.

Why shouldst thou fill to-day with sorrow
About to-morrow,

My heart?
One watches all with care most true;
Doubt not that he will give thee too
Thy part.

Only be steadfast; never waver,
Nor seek earth's favor,
But rest.

Thou knowest what God wills must be
For all his creatures, so for thee,
The best.

An Opportunity for Writers.

We desire to devote two pages each issue to "Home and the Children," and wish to make them especially bright, attractive and helpful. We respectfully request suggestions and contributions from our readers. Little poems of from ten to twenty lines, storyettes of from 100 to 300 words, essays of 100 words. If you enjoy reading and writing, help us to make this department "just as you would like it." Address all communications to "Uncle Charlie," editor of children's page, care of Christian Century.

Quiet Thoughts.

Prayer is a path to power.
Policy is never the best honesty.
Hope looks over the mountains of hardship.

Nothing is trifling that keeps men away from God.

By opening the door of love you let happiness enter.

Don't throw away a steel sword for a golden scabbard.

A "means of grace" that brings no grace is a disgrace.

He will show the grace of God who knows the God of grace.

A little wait at the cross will get a big weight of sin removed.

You've generally got to go out of your way to get into the right road.

Conscience often appears silent, not because it is dumb, but because men are deaf.

Reward of Humanity.

"It pays to be kind to a beast," said the humane man.

"You believe in gratitude in dumb brutes then?" said his friend.

"I believe that all right, but I believe that it is business as well. To illustrate my meaning, cattle shipped from pastures far from packing points, many times go without water and food for days. Shippers imagine that it don't pay to waste good fodder on animals about to be slaughtered. One winter's day one of these short-sighted kind received a cargo which he turned into the yards without giving them a mouthful to eat. Another one, a hu-

mane man, though in the packing business, received a shipment at the same time. He 'squandered' a few dollars in feeding up his stock and paid a man a salary to see that the animals did not want for plenty of drink.

"A blizzard came up—several of the half-starved cattle perished. The shipper lost on his consignment. The well-

fed animals weathered the gale and when they went to the scales they weighed more than they did when they came in. Instead of losing money the far-sighted, humane man gained by the transaction. It pays even to treat dumb beasts kindly. Kindness is never thrown away."

You should know a little something about the authors who are conceded to be the greatest of their time and of their nation. "In Literature of All Nations," besides giving examples of the best writings of each author, short biographies are given of all authors quoted. Gives you a grasp on literature nowhere else obtainable. Ten volumes free for a little labor.

"In Time of Plenty" By Charles Morris Butler

"God is certainly good to those who try to make the best use possible of what he gives them." For instance let me tell you a story of an old couple who were very poor, yet were not so poor and heavy burdened but what they could make some one's burden lighter.

The wife had been a semi-invalid for fifteen years, the husband was almost blind, and their son was a delicate boy unused to hard labor. And their existence was one of perpetual struggle, yet every poor creature that called at their door were given the alms they asked for—no hungry man was ever turned away empty.

If a match boy called teasing for a purchaser of his wares, he always found a buyer; if a girl selling needles, a package could be sold whether the family needed them or not. They undoubtedly purchased from many persons better off than themselves, but it was with the charitable idea of aiding the needy, "lending unto the Lord," and so it came to pass that in time they had a surplus of matches, needles, pins, shoe strings, collar buttons and writing paper, quite a storehouse of peddlers' sundries.

This winter had been an extremely hard one on Ben Whitman and his family. Provisions had been high, coal scarce and dear, the wife unusually sick, and Ben himself at last unable to work at his trade on account of his eyes.

Frank Whitman, the son, had been given the benefit of a schooling up to his fifteenth year. He was an apt scholar, but through sickness had not been able to attend school regularly. Owing to his father's disablement it was decided to set the boy to work. But what could he do? He tried to sell papers, but did not seem to have success; the regular "gamins" of the street were so much more able to "flip" the swiftly moving cars than he was that he seemed to be overlooked in finding possible purchasers. His little heart almost failed him, when one day he bethought himself of what he had so often heard his mother say, that if she continued buying from

every boy that came to her door she would soon have a variety sufficient to stock a notion store.

"Why couldn't he start this store? Or why couldn't he at least re-sell some of them and so get enough money to pay for the treating of his father's eyes?"

The thought was a happy one. He filled a basket with his assortment of notions and started out on his rounds. He was repulsed in many places, but in others he was treated kindly and his clean face and refined manners won him many customers. At several places he was questioned as to "why he had to peddle for a living?" Frank told as much of his history as he considered necessary to be polite, but never put it in such a light that could be misconstrued as begging. One of his questioners was a celebrated physician—a man given up to his calling. To him Frank told the truth concerning his father.

"I rather like your candor, your evident honesty, and your seeming struggle against great odds. Send your father to me and if I can help him I will," said the physician. This was this great man's way of doing missionary work. There are many such in this world if you know how to find them.

Ben Whitman visited Dr. Presser, and in time regained his eyesight. It is doubtful if any other man could have (or would have) worked the cure that he did. All the skill, medicine, advice that money could buy was freely given, and the cure was complete.

Had not Mrs. Whitman purchased these matches, "for His sake," Frank would never have met the celebrated physician in attempting to re-sell them. Neither would Frank have met face to face in the privacy of his own home the great manager of "the Supply Store," who, struck with Frank's way of selling small notions, offered to take him into his great "emporium" and teach him the art of selling large things.

"God works in mysterious ways his wonders to perform."

Our SERIAL STORY

WALDTRAUT

Translated
from the German

(Concluded.)

August 8, 1426.

The squire wanted to leave this morning, but I besought him to remain until Abbot Raimund comes, and he reluctantly consented. The knight has recovered his speech somewhat, but does not seem like himself. He is a broken man, but I believe more pleasing to God than before. We talked a long time this morning; he is willing to do anything—I would better say, will-less in everything. At times the grief of losing a son and heir to his name overwhelms him. It is no comfort to him that he has instead a lovely, beautiful daughter. He has not yet asked to see Raimund or his daughter. This afternoon I took her to him, and, God be praised, he blessed her.

Abbot Raimund is here, God be praised!

I was sitting with Lord Hinrich as the little troop arrived, and I could greet the abbot at once. I went with him into the little room prepared for him, and told him the whole story. He shook his head during the tale, and his expression was very grave. He talked long with Lord Hinrich. In the evening, as I was sitting with Raimund, beneath the chestnut tree, he came to us. The youth rose respectfully, but the abbot drew him down beside him on the bench and lovingly stroked his dark hair. "Poor child, you have lost a great deal!"

"I do not care for that! I only care because the maiden cannot be mine. Oh, Abbot Raimund," he pleaded, "show me a way by which I can absolve myself from the hasty oath. Nothing will be too hard for me."

The abbot thought long. Finally he said, "The church teaches that the holy father in Rome can absolve from oaths."

Then the squire sank on his knees before the abbot, and burying his face in his robe, exclaimed, "God be praised! To-morrow I will go to Italy."

A great weight was taken from my heart. Whether I believed in the power or the right of the holy father to absolve or not, the church teaches it, and we live in the church. That is enough, and no trustful soul should be disturbed by the doubts which bother the individual. It seemed as if new life had come into the squire. His eyes shone with their old-time luster. As he went away, Abbot Raimund said: "How I love him! God grant him success."

"Yes," I replied. "It is worth much that he has hope; a hopeless path is very dark."

In the evening, as the squire sat again beside me, under Father Jacobus' cross, his face was calm and

peaceful. He told me Lord Hinrich would have him go to Rome like a born knight, and not like a poor man's son. It is wonderful how God changes the heart of man! But what does he do that is not wonderful?

Last of May, 1427.

Winter has gone, spring is here. Life and joy waken in nature more than I ever remember to have seen before. The months have passed monotonously and quietly. I sat an hour each day at the bedside of the knight, and it seemed to please him. He told me that he had made a vow that if all ended well he would build a reliquary. He talked much about it and I listened in silence. Finally he said: "Do you not think it would be a good work and absolve me from the many sins which I have committed?"

"I looked seriously at him and answered, 'No, Lord Hinrich.'"

He gazed at me in astonishment as I told him that God could forgive the lack of sacrifice, but he expects a repentant heart. The knight listened without interrupting me. I do not know whether he fully understood what I meant. God must help the weak soul and guide him.

To-day he said with a sigh: "Time moves slowly. Do you think he will come this month?"

"Yes, I hope so," I answered.

Waldtraut stood beside him, and she blushed brightly. What power hope has!

A few minutes passed, when some one knocked, and the squire rushed in. Ah, the joy! He brought good news, God be praised! How stately and manly he looked, and how his eyes sparkled with their old fire! I held him long in my arms as a father would his son. Then he told me of the holy father's decision: "He absolved me from the oath, but a penance must still be performed. The first time I am called upon I must help the oppressed whenever or wherever it may be. Ah, Father Andreas, how long I may have to wait!"

"Perhaps not as long as you think. In Rothenkirchen terror reigns, for they fear the attack of the Pomeranians, and there will be a hard fight."

"The harder the better," exclaimed the squire, and drew himself up. The next day the opportunity came. His farewell words were, "Now I will be absolved."

Time dragged along with leaden feet. We waited in fearful suspense. The village was burned. The Pomeranians conquered.

I sat beside Lord Hinrich, without telling him our fears. Lord Hinrich

talked of his vow, and the chest for the holy reliques. This only increased my nervousness, for I grew more and more doubtful, as hour after hour passed, whether he would ever have an opportunity to pay his vow.

The sun was setting, the sky bright red, and my nervousness was almost unbearable, when the dog raised his head, pricked up his ears and went slowly to the door. I rose and went out. Outside the door Waldtraut met me, and whispered, "They are coming, Father Andreas, but slowly."

"We will wait for them," I said, in a firm voice. "Come outside the gate." The heavens were now a flaming red, but we paid no attention to the splendor. At last they reached the drawbridge, two of them carrying a stretcher made of light, green branches, which they set down in the court.

"Raimund!" I will never forget that cry of pain as long as I live. The maiden knelt by the bier upon which the squire lay, death written on his face; she put her arm around him and pressed her lips to his cold forehead. Her golden hair fell over them both, and the evening sunlight poured over life and death. No eye was dry, but they all turned aside not to show it. The dog approached whining, and licked the hand that was hanging down. It seemed to me that it twitched! This gave me new life. Before I had been like a stone. Perhaps we might bring back the fleeting life!

I beckoned to one of the bearers—it was the faithful Gotz—and asked him

FROM THE BENCH.

A Judge Commends Pure Food.

A judge of a Colorado court said: "Nearly one year ago I began the use of Grape-Nuts as a food. Constant confinement indoors and the monotonous grind of office duties had so weakened and impaired my mental powers that I felt the imperative need of something which neither doctors nor food specialists seemed able to supply."

"A week's use of Grape-Nuts twice each day convinced me that some unusual and marvelous virtue was contained therein. My mental vigor returned with astonishing rapidity; brain weariness (from which I had constantly suffered) quickly disappeared; clearness of thought and intellectual health and activity which I had never previously known were to me the plain results of a few months use of this food."

"Unhesitatingly I commend Grape-Nuts as the most remarkable food preparation which science has ever produced so far as my knowledge and experience extends." Name and address furnished by Postum Co., Battle Creek, Mich.

The judge is right. Grape-Nuts food is a certain and remarkable brain-builder and can be relied upon. There's a reason.

Fifty Years the Standard



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Highest Honors World's Fair
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PRICE BAKING POWDER CO.
CHICAGO

where the squire was wounded? He commenced to tell the whole story, but I sternly compelled him to answer my question. "The right hand," he stammered. Then I rushed to the bier, raised the maiden, and said, "We must try to save him! I will put on a bandage." She looked at me in a dazed way and exclaimed, "He is dead!"

In the morning came both doctor and surgeon, for whom we had sent. They had ridden all night to reach the squire. Waldtraut had gone away, and I told what I had done. The doctor pronounced it good, and the surgeon examined the wound. "The saints be praised that it was no higher up," he said finally. "The squire will lose four fingers, but he may recover if he has not lost too much blood. The doctor must decide that." I looked my anxious question at the doctor, but he shrugged his shoulders and murmured, "Who can tell? We must wait." He told us what to do when the squire recovered consciousness, and then they left us alone with our care.

Last of July, 1427.

Days and weeks of anxiety and hope have passed, until hope has finally won the victory. I cannot cease praising God. The maiden has done wonders—on one bed the knight, on the other the squire, but it seemed as if she knew not the frailty of a woman.

These days of anxiety have been almost too much for Lord Hinrich. He is consumed with a desire to see the reliquary finished. He sent for a master, who has his shop here, and is now zealously carving apostles and saints in wood. It is well. He sits many hours beside the knight's bed, and the latter watches him with child-like pleasure. What he thinks, no one

knows; he never tells. I have often seen a look of pleasure flash over his face when he sees the maiden moving about.

The Lord doeth all things well! My heart is filled with thanksgiving. Tomorrow the squire will take the maiden for his wife. The church is already trimmed with vines, and the gilded reliquary is in its place.

No one is invited to the wedding, only the vassals, and any neighbor who cares to come, may. The villagers will celebrate on the green by the forest, and everybody is rejoiced. I walked to and fro in my garden. In the past year care and sorrow have often kept me awake. Now I cannot sleep for joy.

August 30, 1427.

I have come to the last page of my chronicle. I will close. I have only one thing more to tell. The knight died easily. We stood by his bed, and he took us each in turn by the hand. He had entirely lost his speech, but he looked at us in a kindly manner, and finally muttering, "Gerlind," fell asleep. God be gracious to him!

Now the squire is Knight of Hinrichshagen, not Hinrich, and not such a knight as his predecessors were. New times have come, thank God!

Twenty years ago Waldtraut and Raimund first saw the light of this world. I was at the castle this morning. They sat under the wild apple tree on the castle wall. In the branches the bullfinch twittered and the busy bee hummed. Waldtraut, as usual, had her bunch of keys at her side, and the velvet cap on her blonde hair. She was gazing about with sparkling eyes. The young knight had his arm around her and called out gayly: "Sit here beside us, Father Andreas! there is room for three."

I offered a prayer to God that he might permit us to long enjoy the happiness won after so much struggle.

I still wait for the new times to come in another sense. The evil in all places is very great. God's patience must be nearly exhausted. New times will come, but perhaps I shall not see them.

The Lord knows the day and hour, but I will keep my faith. "New times will come!"

* * *

God be praised. New times have come in the centuries which have elapsed, but we are hoping for the better times, when the knowledge of the Lord shall have so possessed the hearts of men that all shall know him from the least to the greatest. What great changes may we not expect in another five hundred years!

SIXTH DISTRICT ILLINOIS CHRISTIAN MISSIONARY CONVENTION.

Arcola, Illinois, June 24-25, '03.

Wednesday afternoon and evening: Christian Woman's Board of Missions.

Thursday morning (District Interests): Bible study, C. A. Young, Chi-

cago. "What Are We Here For, Scope of a District Convention," J. G. McNutt, Newman. "A Word from the Counties," open meeting. Report of secretary, H. J. Hostetler, Blue Mound. "Practical Aid for Weak Churches," T. T. Holton, De Land. Discussion on district work, "Field Secretary," A. R. Spicer, Rantoul.

Thursday afternoon (State Interests): Bible Study, C. A. Young, Chicago; State Missions, J. Fred Jones, Bloomington. State S. S. Work, A. C. Roach, Kewanee. Illinois Educational Association, Mrs. S. J. Crawford, Eureka. Effect of Modern Social Conditions on Problems of Church Work, J. W. Street, Danville. Importance of the Offering for Illinois Missions, L. H. Otto, Shelbyville. Reports of committees.

Thursday evening (Our Plea): Praise service, L. R. Kopp, Danville. Use of Money in the Kingdom, W. F. Shaw, Charleston. Our Plea, Soul-Saving or Church-Building, O. E. Kelley, Mattoon. Closing Words, L. T. Faulders, Arcola. F. W. Burnham, president, Decatur; O. E. Kelley, vice president, Mattoon; H. J. Hostetler, secretary, Blue Mound.

BE INDEPENDENT.

It's Easy to Shake Off the Coffee Habit.

There are many people who make the humiliating acknowledgment that they are dependent upon coffee to "brace them up" every little while. These have never learned the truth about Postum Cereal Coffee, which makes leaving off coffee a simple matter and brings health and strength in place of coffee ills. A lady of Davenport, Iowa, who has used Postum Food Coffee for five years is competent to talk upon the subject. She says:

"I am a school teacher and during extra work when I thought I needed to be braced up I used to indulge in rich, strong coffee of which I was very fond and upon which I thought I was dependent.

"I began to have serious heart palpitation and at times had sharp pains around the heart and more or less stomach trouble. I read about Postum and got some to try. I dropped coffee, took up the Postum and it worked such wonders for me that many of my friends took it up.

"In a short time I was well again, even able to attend evening socials. And I did not miss my coffee at all. Now I can truthfully say that I have been repaid fully for the change I made. I have no indications of heart disease and not once in the past four years have I had a sick headache or bilious spell.

"My father, 78 years old, is a Postum enthusiast, and feels that his good health in a large measure is due to the six cups of good Postum which he enjoys each day." Name furnished by Postum Co., Battle Creek, Mich.

There is a reason.

Brightness Beyond.

Though the clouds hang dark above us,
And our path is lost in night,
Over there, beyond the darkness,
Still the sun is shining bright,
As in distant hills the rainbow
Falls from out the flying storm;
So beyond, o'er bright, green pastures,
Hope's new glow is beaming warm.

There was ne'er a cloud but drifted!
Ne'er a sun but shone again,
Though its beams fell not in places
Shadowed by the olden pain.
Still, somewhere our feet shall falter—
Falter in the face of light,
And the vistas of the future
Stretch illumined out of sight.

It is always bright, dear readers,
On the other side the cloud;
All beyond is pure and golden,
Though we cannot pierce the shroud.
Soon sweet joy shall turn the fabric;
And the soul shall wear, at last,
Royal, glistening robes of gladness
For the sackcloth of the past.

Virginia Christian College.

We speak especially to three classes of people. First, to every Disciple of Christ in the state of Virginia. Second, to brethren and friends in neighboring states. Third, to all people everywhere who seek to find a school devoted to clean, thorough, Christian education.

Virginia Christian College is situated with the city of Lynchburg, Va., behind, the wide country, the Peaks of Otter and mountain ranges, in front, making a location of unusual beauty. The grounds contain seventy-seven and one-half acres of land. The buildings, having one hundred and twenty rooms, cost about \$50,000. It is modern in architecture, handsome and durable, and is in excellent repair. It is lighted by electricity throughout. Fresh, cold springs supply the finest of water, which is carried by a system of pipes to all parts of the building. Three or four excellent mineral springs are also on the grounds.

Lynchburg is on the James river, and is near the center of the state. Three important railroad systems meet here, besides a branch line. It is a clean, progressive city of twenty-five thousand people, and is noted for its orderly and substantial citizenship. It has an excellent health record.

It is our purpose to found at this important center an institution of learning which will give young men and women thorough intellectual training and right moral development. Our trust in God and in his people leads us to believe that this new institution will become a center of that kind of education which will make individual life more noble and social life more uplifting for the race.

Our financial plans are, in brief, as follows: Twenty to twenty-five acres of the land can be divided into building lots, sizes ranging from fifty to one hundred feet front, and from one hundred to three hundred feet deep. Lots can be sold for home sites at from one to four hundred dollars each. The money from the sale of these lots will be used to help pay for the property.

Second, we believe there are one hundred people, or more, in the state or Virginia who will give from fifty to five thousand dollars each for the establishment of such a college.

Third, Virginia Educational Society will be organized with charter and corporate powers. In this body we seek to enlist every man and woman who will give from one to fifty dollars a year each for the maintenance and promotion of Virginia Christian College.

The trustees of the institution, men of known and tried character, standing for the interests of the donors and for the welfare of the college, will, from time to time, make further statement as to details.

We, the undersigned, having heartily agreed to give \$100 each, earnestly invite you to join with us in this worthy enterprise. A cheerful and united work will insure success. J. Hopwood, J. W. Giles, F. F. Bullard, Chas. Givens, A. I. Miller, J. R. McWane, H. D. Coffey, C. H. Walker, L. A. Cutler, M. L. Lane, Julia H. Norris, M. M. Orndorff, B. F. Watson, J. D. Hamaker.

The following have also entered the \$100 list, some of whom have not read and signed this paper: T. A. Cary, A. F. Ramsey, T. B. Hobbs, R. S. Mills, M. C. Hughes, J. M. Jennings, J. C. Ragland.

Bro. Briney's Correction.

Our good brother C. A. Young must either have been asleep when we read our paper, or if he was wide awake he surely listened very carelessly. In writing up the congress he had this to say concerning our paper: "The paper pursued the deductive method of assuming that the literary and historical study of the Bible does destroy the credibility of the Scriptures, and then massing the extreme statements of destructive critics to establish his presupposition." We do not see how a writer could possibly have come shorter of representing us correctly. Instead of saying that "the literary and historical study of the Bible does destroy the credibility of the Scriptures," we said precisely the reverse, as witnesses the following introductory statement of the paper: "It is my fixed conviction that modern criticism as a method of study can have no other effect upon the credibility of the Scriptures than to strengthen their claims upon our belief in them as containing a correct historical record of the creation of God and his dealings with the children of men, as well as a direct and inspired revelation of the divine will concerning the human race." For other statements of the same nature we refer the reader to that part of our address that is contained in this issue of the Monthly. It is obvious to ordinary intelligence that such statements are in positive opposition to Bro. Young's representation of the matter. We do not believe that he would intentionally misrepresent us, and hence we say that he must have been asleep

when the paper was read or listened very inattentively. We not only did not object to the historical and literary criticism of the Scriptures, but we heartily and expressly approved and commended it. We do not think we ask an unreasonable thing in requesting our brother to let his readers see this paragraph, that the incorrect impression unintentionally made upon their minds may be corrected.

Watsaka (Ill.) Dedication.

This congregation was organized 21 years ago in the old opera house. A meeting was held with about 70 additions. It is now the largest congregation in the country. The new church building cost \$14,000 and is beautiful within and without. It has on the first floor a good-sized and well-lighted auditorium with galleries situated over the two main entrance ways, also two rooms back of the pulpit that can be used for various purposes. Directly back of the main audience room is the S. S. room proper, with its primary room adjacent having a private entrance of its own, opening into the S. S. audience room by means of rolling doors of the latest design. There are, besides, other private class rooms that can be opened into the S. S. room proper—thus making it possible to accommodate 400 scholars. A large, well-furnished parlor and two toilet rooms complete the accommodations on this floor. The basement comprises a hallway, reception room, dining room and kitchen complete in all their appointments. A wide funeral entrance near the pulpit and opening on an outer court near the tower is one of the splendid features of the building. It will easily accommodate 700 people and is heated by steam. The present pastor, B. D. Ferrall is now in his seventh year's pastorate with this congregation. He came from West Virginia after enjoying a pastorate of over five years with the New Cumberland congregation, then the largest in the state among the Disciples of Christ. The present pastorate has resulted in 360 being added to the congregation and 40 to others in the county—a total of 400. Bro. Ferrall has married 106 couples and officiated at 170 funerals. With increased facilities this congregation will move forward to still better things.

The new church edifice was filled to overflowing. F. M. Rains asked for \$4,500 and secured \$5,000. Two additions.

Summer Vacation Trips.

Write the undersigned for a copy of WABASH SUMMER TOUR BOOK, containing many attractive summer vacation tours, with maps, rates, etc.; also illustrated folders telling all about the N. E. A. excursions to Boston and Epworth League excursions to Detroit in July.

F. A. Palmer, Asst. Gen. Pass. Agt., 311 Marquette Bldg., Chicago, Ill.

Good News From the May Offerings.

A rainy day yesterday in this part of Ohio, nevertheless Central Christian more than doubled last year's offering, giving yesterday \$162.25. Several dollars more will come in. Hope to reach \$175.

W. S. Goode, Youngstown, O.

Collection yesterday, \$124.

A. C. McKeever, Fresno, Cal.

We raised \$314 for home missions this year—last year \$181.

J. H. O. Smith, Valparaiso, Ind.

We took our offering Sunday and reached about \$76. We shall hold it until after next Sunday, and shall, I am sure, reach our pledge of \$80, and hope to go beyond that.

A. W. Kokendoffer, Mexico, Mo.

We raised \$11.40 for home missions. We rejoice because we have again gone above our apportionment. The church here realizes that the Home Society is the root upon which the other societies subsist.

A. I. Zeller, West Bay City, Mich.

Our apportionment, as you may remember, was \$30. We have raised \$60. This is the best the church has ever done in all its history.

T. C. Jackson, Atlanta, Ind.

We raised \$439 for home missions. Thank you for that sermon.

H. H. Harmon, Columbus, Ind.

Raised more than our apportionment in cash and pledges yesterday.

Walter Kline, Canon City, Col.

We took the offering yesterday, and made a substantial increase over last year. I can't say what it will finally amount to, as it will take several weeks to canvass all who did not give.

Geo. L. Peters, Mound City, Mo.

I am happy to say we have reached the one hundred mark. May the Lord add his blessing to the offering and to you. We thought at the beginning if we would reach \$75 we would do well, but I said we were able to raise the \$100. The people are glad to help in this great cause, when they are made to understand the importance of it.

T. H. Smallwood, Emden, Ill.

Here is our home missionary collection—\$21.

N. E. Cory, Mt. Sterling, Ill.

Raised \$76 yesterday, and will try to make it \$100 before sending it in.

J. W. Holsapple.

Our offering to home missions to-day will amount to about \$70. This is about \$20 increase over last year.

W. F. Turner, Joplin, Mo.

Not a good day yesterday,* but we received in cash and pledges \$57. May go several dollars above this yet. Last year we gave \$33.72.

M. E. Chatley, Columbus, O.

Our offering May 3d was \$115. We, will, I think, reach \$125 by last of month. We gave \$47 last year.

A. E. Ziegler, Wheeling, W. Va.

Our offering will reach \$80 and may go to \$100. Apportionment, \$60. Sent less than \$40 last year.

Benj. F. Hill, Plattsburg, Mo.

We had a fine day yesterday. So far I have in cash and pledges \$59.60, and probably others to hear from. I hope to send you at least \$75.

Oscar W. Riley, Jackson, Miss.

It is assured that we will at least double apportionment, and more than double last year's offering. Have \$28.25 on hand—will get more.

A. A. Honeywell, Sharon, Pa.

The offering will be double that of last year. Praise the Lord!

E. E. Cowperwaithe, Saginaw, Mich.

We raised the \$100 yesterday. Will wait awhile, as we think we can add something more.

G. H. S. Stoney, Flemingsburg, Ky.

A gloomy day yesterday, but the offering at Franklin avenue for home missions reached about \$40. There is great rejoicing.

C. A. Freer, Columbus, Ohio.

Our offering for home missions will be something over \$100. It is not all in yet.

Geo. Darsie, Jr., Massillon, Ohio.

We raised our apportionment yesterday, and are happy in the prospects for the coming year for home missions.

J. R. Golden, Walnut, Ill.

Sandersville church went beyond apportionment yesterday. Think we will do the same at Tennille.

J. E. Spiegel, Sandersville, Ga.

The First Christian church of Ft. Worth raised \$100 for home missions to-day.

R. R. Hamlin, Ft. Worth, Tex.

Enclosed find draft \$59.60, part of the \$100 raised Sunday. This is double the amount given last year, and I am gratified at the progress Noblesville is making in the matter of missionary offerings.

E. E. Barnes, Noblesville, Ind.

Jackson, Ky.

Every one is keeping posted with regard to the recent outbreak of the feud in Jackson. This is a blot not only on Kentucky, but on the nation as well. It may be news to some to know that there is a congregation of our people in Jackson that meets every Lord's day and observes the Lord's supper. This congregation is a new one. It had its rise in a Sunday school institute which we held there last December. In April, just a month prior to the recent assassination, with Bro. W. F. Rogers we held a good meeting, which resulted in sixty-five additions. We also organized a Sun-

WORTH KNOWING.

That there is a cure for all stomach troubles, indigestion, dyspepsia, and constipation. No person need suffer or be annoyed by any of these ailments. Vernal Saw Palmetto Berry Wine will positively cure, do it quickly and permanently. Write a postal for a sample bottle—do it to-day. Address the Vernal Remedy Co., 62 Seneca street, Buffalo, N. Y.

For sale by all leading druggists.

day school, which is one of the liveliest in the state. It is our desire to put up a neat house of worship, costing \$3,000, that will do credit to our people in this little city of 2,000 inhabitants. Toward this end we have had given us a beautiful, well located lot and have secured \$1,000 in pledges and cash. We must have outside help if we are to succeed in our purpose. The field is both needy and ready. As a people we should enter famous Breathitt county, where we have not a church house, and help to quiet the feudal conditions. Nothing but the gospel will ever quell these feuds, and the simple gospel will do it quicker than any other sort.

Let all contributions be sent to the treasurer of our state S. S. board, J. S. Hilton, 413 Fourth street, Louisville, Ky., and he will properly receipt. May the Father help us to do our part in redeeming Jackson.—Robt. M. Hopkins.

A New Missionary Enterprise.—In a letter from J. M. Crockett of Miami, Mo., we learn that a plan has been outlined to organize a stock company and issue one hundred thousand dollars worth of stock in shares at one hundred dollars each, to "colonize and missionize" the ripening and inviting fields of South Africa. R. G. Martin, well known throughout Missouri as a Christian man of sterling integrity and cashier of the bank at Carrollton, Mo., is treasurer of the company. Shares are being sold stipulating that 10 per cent is to be paid now and 90 per cent upon the return of the investigating committee who will soon sail for that country. Those wishing further information may write to R. G. Martin, Carrollton, Mo., or J. M. Crockett, Miami, Mo.

Better to endure Satan's buffeting than to enjoy his banqueting.

Those who pray with power are direct, straightforward, specific in their supplications.

A Delightful Vacation.—We have received announcement of the third term of the South Kentucky Summer Bible School, to be held June 15-19. Besides the noble hero of the cross, J. B. Briney, who is really a part of the South Kentucky Summer Bible School, we note that President Jenkins of Kentucky University, Dr. A. L. Peterman, editor of "Plain Talk;" Roger L. Clark of Maysville, Ky., and Robert Lord Cave, the polished pastor of the Christian church at Clarksville, Tenn., will all take part on the program. This will be a rare feast of spiritual and intellectual thought. The terms are very reasonable and the location delightful. South Kentucky College at Hopkinsville, Ky., is beautifully situated, the grounds are cool and accommodations first class. Those desiring further information write H. D. Smith, Hopkinsville, Ky.

THE CHRISTIAN CENTURY

A WEEKLY RELIGIOUS, LITERARY & NEWS MAGAZINE
PUBLISHED BY

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Subscriptions—

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send local checks or full credit cannot be given,
as we have to pay exchange charges.

Advertising—

Nothing but clean business and reliable firms ad-
vertised. Rates given on application.

Communications—

Articles for publication should not exceed one
thousand words and should be in our office one
week previous to date of paper in which they are
to appear. News letters should be condensed as
much as possible. News items are solicited and
should be sent in promptly.

NOTES AND PERSONALS

Meade E. Dutt, Gerard, Ill., reports
one by letter.

C. E. Edgman, Yountville, Cal., re-
ports two additions.

T. H. Blenus, Jacksonville, Fla., re-
ports one addition.

N. M. Ragland, Fayetteville, Ark.,
reports two confessions.

Four added at Lawton, O. T., recent-
ly. Twenty since O. T. Maple took up
the work. Meeting is now in progress
with fine promise.

A one-dollar Laughlin Fountain Pen
will be sent to any one of our read-
ers who will send us two subscriptions
at the one-dollar rate.

R. De Loss Brown, Fairfield, Ill., re-
ports one confession, four since last
report. Largest Sunday school in the
history of the church.

The North Park church, Indianapo-
lis, Ind., had a mortgage burning serv-
ice recently. Three additions. Austin
Hunter is the successful pastor.

M. A. Thompson closes his work at
Sac City, Ia., to accept a call to Pros-
ser, Wash. Three confessions recent-
ly. Twenty-five since last report.

E. W. Brickert reports 238 acces-
sions at Houston, Tex., in the last 18
months, and 34 elsewhere. J. V.
Coombs is with them in a fine meet-
ing.

The Christian Endeavor Society was
organized at the Washington Street
church, Columbia, S. C., May 3. E. E.

Hollingworth, president. M. B. Ingle
is the pastor.

R. A. Omer is now in a meeting at
Eureka, Kan. His last meeting, Moun-
tain Grove, Mo., resulted in 41 addi-
tions. Bro. Hale, the pastor, is doing
a good work.

L. L. Carpenter, the successful
church dedicator, spent Lord's day,
May 10, at Union Town, Ind. More
money was raised than was needed to
pay all bills.

E. N. Tucker has just closed a two
years' pastorate at Fairbury, Ill. He
will take a short vacation, after which
he will be ready to locate. Bro. Tucker
has a good record.

Pastor Oscar E. Kelley, Mattoon,
Ill., has closed a four weeks' meeting
with 32 additions. A number since
the meeting closed, making a total of
41, 20 by confession.

May 5-6 one of the best conventions
of the Second district of Kentucky was
held at Elizabethtown. Two additions
by letter at Elizabethtown and one
confession at Glendale.

D. T. Domer reports 16 additions
since locating at Council Grove, Kan.,
the first of the year. They are rais-
ing money to purchase a better loca-
tion. Home offering, \$7.50.

J. Orville Walton and wife, Bloom-
ington, Ill., state evangelists, closed a
meeting at Astoria with 15 confes-
sions. They are prepared to hold tent
meetings through the summer.

Herbert Yeuell, Uniontown, Pa., re-
ports Home offering \$230. John Mc-
Govern is their living link mission-
ary. They also have their own mis-
sionary on the home field. Two heads
of families baptized last Sunday. Sixty
added since last October.

H. F. Burns, the enterprising pastor
of Webster City, Ia., reports a very
spirited contest in the Bible school, in
which the successful class in each de-
partment received a blackboard. The
increased collections in a single class
amounted to \$10 in three weeks.

Lee Fergusson, Bedford, Ia., has just
closed an excellent meeting with ten
accessions. Mrs. Sadie Hamilton of
Lincoln, Neb., led the singing. She is
commended as a good leader and per-
sonal worker. Bro. Fergusson preached
the baccalaureate sermon last Sunday
evening.

The First Christian church of Jack-
sonville, Fla., of which J. T. Boone is
the pastor, has just closed an excel-
lent meeting, resulting in eighty-five
additions. The preaching was by W.
E. Harlow of Springfield, Mo. Bro.
Harlow is one of our strongest evan-
gelists as well as a good pastor.

David H. Shields, Salina, Kan., re-
ports the most successful meeting in
the history of the church just closed,
with T. J. Shuey, evangelist. Seventy-
three accessions, making a total of
one hundred and two since the re-ded-
ication last November. Bro. Shuey is
highly commended. "His work is per-
manent. He builds the entire mem-
bership."

Mrs. Rachel Ridpath of New Sharon,

BOOK MONEY

Will do double duty in our

Second Hand Book Department

New list of special bargains just ready
Send for it and save money

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Charles M. Bee, Mgr.

Iowa, has just given our National
Benevolent Association \$500 on the
annuity plan. This will secure her 6
per cent interest in semi-annual in-
stallments and the bond be absolutely
exempt from taxation. Others wish-
ing an explanation of this system may
write the general secretary, George L.
Snively, 903 Aubert avenue, St. Louis,
Mo.

P. J. Rice, South Bend, Ind., writes
us that B. L. Smith was present May
10th. The church made an offering of
\$180 for Home Missions, which will
probably reach \$200. The church gave
\$155 for the foreign work and the En-
deavor Society is raising a special
fund of \$100 for the same work. They
are also supporting a mission in an-
other part of the city at a cost of
about \$30 per month.

J. Will Walters, Red Oak, Ia., pastor
of the First Christian church and pres-
ident of the Southwest District Board,
has decided not to accept a call from
the church for another year. His
present year closes about July 15. He
will be ready to accept of another
pastorate after that date. Red Oak is
a good town of 6,000 inhabitants, with
a church of 400 members. The mis-
sionary apportionments are all pro-
vided for to Jan. 1, 1904. A successor
for Red Oak has not yet been consid-
ered.

We have an excellent communica-
tion from Bro. S. M. Fowler of Kala-
mazoo, Mich., commending the fine
statement of Bro. Lowe's in a recent
Christian Century. Bro. Fowler says:
"I desire to say our mistake has been
in the emphasis we have put upon
forms and ordinances making the
kingdom of God more ceremony rather
than expanding life taking on ever
new forms." We must not forget that
the kingdom of God is a growth. There
is no need to neglect ordinances in
order to develop the kingdom of God in
the hearts of individuals. Too much
emphasis upon ordinances, like too
much emphasis upon anything, is a
mistake.

This Will Interest Many.

F. W. Parkhurst, the Boston pub-
lisher, says that if one afflicted with
rheumatism in any form, or with neu-
ralgia, will send their address to him
at 304-55 Winthrop building, Boston,
Mass., he will direct them to a perfect
cure. He has nothing to sell or give;
only tells you how he was cured after
years of search for relief. Hundreds
have tested it with success.

Additions Reported Last Week.—Baptisms, 1,533; letters and statements, reclaimed, 105; from Methodists, 10; from Presbyterians, 2; from Baptists, 4; unclassified, 32; total, 1,686; dedications, 3; 2 preachers.—M. L. Buckley.

Announcement.—The annual meeting of the Iowa Christian Convention will be held at the University church, Des Moines, June 22-25. The University church and the Brotherhood of Des Moines extend to the Disciples of the state and elsewhere a cordial invitation to attend. All delegates will be provided with lodging and breakfast free. Dinner and supper will be served at the church. A number of our leading Iowa men are on the program, and among those from other states who will be present and address the convention are Geo. B. Ranshaw and F. M. Raines of Ohio, T. A. Abbott and D. R. Dungan of Missouri, and A. C. Rankin of Pennsylvania. Mr. Rankin is the famous non-partisan temperance orator and organizer. The program is one of the best ever offered our people in the state. Reduced rates on all railroads are assured. Every church in the state should be represented. Send your names to I. N. McCash, University church, Des Moines. B. S. Denny, corresponding secretary, Des Moines, Iowa.

The Anti-Mormon Association.—Bro. J. V. Coombs, well known to the church, is with us heart and hand. Bro. Coombs knows enough about Mormonism to realize the need of our work. . . . At Four Mile we found that the Utah elders had just finished a house-to-house canvass. They distributed literature and intend to come back after awhile to hold meetings. The brethren were glad we came. There are 2,000 elders at this work. They intend to call on you. . . . The May offering will be past by the time this is in print. It should be in excess of \$100,000. If we are in earnest \$100,000 is nothing for our people to put into Bro. Smith's hands. We are free now to tell you what we want to do at once: 1. To meet the Mormons in their evangelistic campaign; 2. To send at least two itinerant evangelists into Utah; 3. To turn over to the churches at the Detroit convention four congregations established in Mormon territory. 4. To enlarge the helper. . . . To every minister whose flock sends us \$5.00 we will send Bay's great book. For \$6.00 we will send Braden-Kelley debate. For an offering of \$10.00 will send Linn's Story of the Mormons. No other association offers such valuable prizes. Write us and we will tell you why we do it. If you have no minister employed will send books to church if you ask for them. Ask us why. Each person who pays annual members fee will still get Helper for one year.—John T. Bridwell, McArthur, Ohio.

DO YOU GET UP WITH A LAME BACK?

Have You Uric Acid, Rheumatism or Bladder Trouble?

Pain or dull ache in the back is unmistakable evidence of kidney trouble. It is Nature's timely warning to show you that the track of health is not clear.

If these danger signals are unheeded more serious results are sure to follow. Bright's disease, which is the worst form of kidney trouble, may steal upon you.

The mild and the extraordinary effect of the world-famous kidney and bladder remedy, Dr. Kilmer's Swamp-Root, is soon realized. It stands the highest for its wonderful cures of the most distressing cases. A trial will convince any one—and you may have a sample bottle free, by mail.

Backache, Uric Acid and Urinary Trouble.

Among the many famous cures of Swamp-Root investigated by The Christian Century, the one we publish this week for the benefit of our readers, speaks in the highest terms of the wonderful curative properties of this great kidney remedy.

Dr. Kilmer & Co., Binghamton, N. Y. Gentlemen:—When I wrote you last March for a sample bottle of Swamp-Root, my wife was a great sufferer from backache, rheumatism and urinary trouble, also excess of uric acid. After trying the sample bottle, she bought a large bottle here at the drug store. That did her so much good she bought more. The effect of Swamp-Root was wonderful and almost immediate. She has felt no return of the old trouble since.

Oct. 1902. F. THOMAS.
427 Best St., Buffalo, N. Y.

Lame back is only one symptom of kidney trouble—one of many. Other symptoms showing that you need Swamp-Root are, obliged to pass water often during the day and to get up many times at night, inability to hold your urine, smarting or irritation in passing, brick-dust or sediment in the urine, catarrh of the bladder, uric acid, constant headache, dizziness, sleeplessness, nervousness, irregular heart-beating, rheumatism, bloating, irritability, worn-out feeling, lack of ambition, loss of flesh, sallow complexion.

If your water when allowed to remain undisturbed in a glass or bottle for twenty-four hours, forms a sediment or settling, or has a cloudy appearance, it is evidence that your kidneys and bladder need immediate attention.

In taking Swamp-Root you afford natural help to Nature, for Swamp-Root is the most perfect healer and gentle aid to the kidneys that is known to medical science.

Swamp-Root is the great discovery of Dr. Kilmer, the eminent kidney and bladder specialist. Hospitals use it with wonderful success in both slight and severe cases. Doctors recommend it to their patients and use it in their own families, because they recognize in Swamp-Root the greatest and most successful remedy.

To Prove What SWAMP-ROOT, the Great Kidney, Liver and Bladder Remedy Will Do for YOU, Every Reader of the Christian Century May Have a Sample Bottle Absolutely Free by Mail.

If you have the slightest symptoms of kidney or bladder trouble, or if there is trace of it in your family history, send at once to Dr. Kilmer & Co., Binghamton, N. Y., who will gladly send you free by mail immediately without cost to you a sample bottle of Swamp-Root and a book of wonderful Swamp-Root testimonials. Be sure to say that you read this generous offer in the Christian Century.

If you are already convinced that Swamp-Root is what you need, you can purchase the regular fifty-cent and one-dollar size bottles at the drug stores everywhere. Don't make any mistake, but remember the name, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., on every bottle.



CHICAGO DEPARTMENT

We regret to learn that Lloyd Darsie's youngest son is seriously ill. Dr. E. S. Ames preached for Bro. Darsie last Sunday evening.

The People's theater, occupied by the Metropolitan church, Charles R. Scoville, pastor, De Loss Smith, musical director, was destroyed by fire last Friday.

M. T. Brown, pastor of the South Side church, reports the offering of the past week amounting to \$35. The church enjoyed a lecture from Bro. Madden.

Dr. Susie J. Rijnhart spoke at the Hyde Park church on Wednesday evening of last week. The Englewood church adjourned their prayer meeting so as to hear this heroine of the cross.

Our many friends are interested in the Chicago work, but they feel that some of our correspondents are burdening them with matters of purely local interest. This week the editor takes the liberty of condensing.

C. A. Young, managing editor of the Christian Century, preached at Englewood last Lord's day in the absence of Bro. Kindred, who went to dedicate a church in the southern part of the state which he was instrumental in organizing about a year ago.

Geo. F. Hall is in Montana this week on business. He will be in his pulpit and preach at the Bush Temple of Music, the 24th. The following two weeks he will spend in a meeting at Hot Springs, Ark. On May 31 and June 7th will be occupied by Evangelist J. V. Updike, who is so well known throughout the brotherhood.

FIFTH DISTRICT (ILL.) MISSIONARY CONVENTION.

Pittsfield, June 2 and 3.

C. W. B. M., Tuesday afternoon, June 2. Chairman, Lola V. Hale. Devotional. May drill on our C. W. B. M. stations: Foreign, Illiopolis Auxiliary; United States, Miss Jennie Grassly. Duties of Treasurer, Mrs. D. E. Propst, Springfield. The Fifth District and Its Possibilities: In C. W. B. M. work, Anna M. Hale; in junior work, Lola V. Hale. Address, Miss Anna E. Davidson, State President.

Wednesday morning, June 3: Secretary's Report, W. H. Harding. Evangelist's report, K. C. Vantrees, La Harpe. Reports from new fields: Jerseyville, Mrs. J. F. Christy; Havana, M. Bolan. Address, J. Fred Jones, Bloomington. "The Divine Side of Missions," A. M. Hale, Illiopolis. "The Development of the Missionary Idea Among the Disciples," E. O. Sharpe, Carlinville. Address, "The Preacher and the Present Crisis," W. H. Can-



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The latest and best hymnal for the SUNDAY-SCHOOL, YOUNG PEOPLE'S MEETING and all EVANGELISTIC SERVICES. Nearly three hundred hymns. ALL the GOOD OLD ONES and SIXTY ENTIRELY NEW high-class ones that do not appear in any other book. Ten pages of Responsive Readings. Elegantly bound in vellum, de luxe cloth, \$25.00 per hundred. A sample copy mailed to chairman of music committee.

THE WINONA PUBLISHING COMPANY
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non, Lincoln. "A Report of State Bible School Service," A. C. Roach. "Advance Steps in Bible School Work," H. T. Morrison, Springfield. "The C. E. Mission at Joliet," Miss Ida Swan, Chambersburg. "Christian Philanthropy," W. H. Harding, Taylorville. Business. Sermon, J. Carpenter, Virginia. Song service. "Christian Education," J. G. Waggoner, Eureka. Address, Levi Marshall, Hannibal, Mo.

Children's Day Number Next Week.

The Christian Century will soon be enlarged and improved. Our friends may continue to take new subscriptions at the special one dollar rate.

The number of earnest and enthusiastic friends of The Christian Century is constantly increasing. Many of them are aiding us to increase the circulation of The Christian Century without any compensation. Write us

for sample copies. We furnish them gratis.

Entered into Life.—W. P. Thompson of Washington, Ill., died April 20 at the age of 86. He was a faithful Christian and had been an officer in the church for many years.

We appreciate the old friends tried and true. Anyone who has been a regular reader of The Christian Century for two or more years will receive a valuable book which we shall select from those we have in stock, if those old friends will send in their names and the names of several persons to whom we may send sample copies of The Christian Century.

May offering last year, \$26.40—this year \$100.

R. L. Cartwright, Milton, Ore.

THE MAY OFFERING.

Comparative statement of receipts to the American Christian Missionary Society for the second week of the offering:

	1902	1903	Gain
Number churches contributing.....	320	292	28*
Number C. E. S. contributing.....	4	2	2*
Number S. S. contributing.....	8	8	..
Number L. A. S. contributing.....	1	1	..
Number individuals contributing.....	37	23	14*
Number other contributions.....	5	4	1*
Amount contributed by churches.....	\$4,661.49	\$4,189.84	\$471.65*
Amount contributed by C. E. S.....	13.95	10.00	3.95*
Amount contributed by S. S.....	31.86	31.06	.80*
Amount contributed by L. A. S.....	5.00	5.00	..
Amount contributed by individuals...	88.00	103.00	15.00
Amount of bequests.....	899.10	135.16	763.94*
Amount of annuity.....	5,100.00	200.00	4,900.00*
Amount of interest.....	224.05	224.05*
Amount of special and other.....	1.00	153.89	152.89
Total	\$11,024.45	\$4,827.95	\$6,196.50*

*Loss.

The number of churches contributing this year and not last, 135.

The number of churches contributing an increased amount, 95.

The number of churches contributing the same amount, 7.

The number of churches contributing a smaller amount, 36.

Have you taken your offering for Home Missions? If so, will you not please to send it in at once? If not taken, will you not give it your early attention?

Remit all offerings for Home Missions to

Benjamin L. Smith, Cor. Sec.,
Y. M. C. A. Bldg., Cincinnati, Ohio.

Oklahoma Ministerial Institute.

The Oklahoma Ministerial Institute met at Enid, O. T., May 5 to 7. The attendance was 50 per cent larger this year than last, and the program from first to last was excellent.

Prof. Matlock of Oklahoma University, at Norman, O. T., presented the subject of "Education and Christianity" in a very happy style. The "Arlene Home," in connection with the university, promises to be a splendid move in behalf of the Christian church of Oklahoma. "Modern Socialism and Christianity," by J. T. Ogle, pastor at Guthrie, was a very forceful presentation of gospel truth, but called forth much discussion. Some of our papers should publish this lecture. It will do all good. The chief lecturer was W. F. Richardson of Kansas City, Mo., who gave us three feasts under "The Growing of a Sermon," "The Shepherding of the Flock" and "The Pastor's

"An Isle of Perpetual Bloom."

Jamaica, England's most beautiful possession in the Caribbean Sea, a land of tropical beauty and dreamy delight, where there are no frosts or chilling winds in winter, and no blazing, stifling, heated days or nights in summer. The island is situated 92 miles south of Cuba, is about 150 miles long and nearly 50 miles wide, with a range of lofty mountains extending through the center, sloping into beautiful plateaus and valleys, toward the sea on either side, and all covered with the most gorgeous tropical foliage and fruits, growing the whole year round in lavish profusion. The island here divides the Gulf Stream, which flows all around it, and is also directly in the track of the trade winds, producing a balmy, almost changeless climate, and an ideal summer or winter resting place. The thermometer ranges from 70 degrees in winter to 85 degrees in midsummer.

The ordinary unpleasant features incident to the tropics, such as malaria, miasma, fogs, fevers, flies, mosquitoes, venomous insects and reptiles, are almost unknown in Jamaica.

Beautiful smooth hard roads extend in every direction, permitting delightful rides, drives or bicycle tours. The shore is frequently indented with deep bays, and lined with smooth sandy beaches, giving the most perfect sea bathing in the world, excellent hotels and boarding houses, with fine golf links and croquet grounds.

The elegant "Admiral" steamers of the United Fruit Company make the voyage in five days. To demonstrate that Jamaica is an ideal summer as well as a winter resort, they offer for the spring and summer season of 1903 a reduced rate of \$60 for round trip, including berths and meals, tickets good from May 1 to Oct. 1. Sailing only from Boston every Wednesday and Friday. Write for "Tropical Holidays" or any further information. Address United Fruit Company, Passenger Department, Long Wharf, Boston.

AN INCOME FOR LIFE.

THE most remarkable invention of the past century has just been perfected and patented by us in this country and in all foreign countries. A machine the size of a sewing machine, which makes CORKS out of old newspaper scraps and other waste paper. All kinds of waste and scrap paper can be made into corks. These Corks are superior to the regular corks, as they are not affected by acids, oils, etc., and have been tested by leading chemists, and the largest users of corks in the United States, and by them pronounced as far superior to the old style of corks in every way. Each one of our machines will make over three hundred corks per minute. Corks can be made any size, color, or shape, and name or trade-mark can be stamped in the top of each cork as made. Our corks can be sold at one-tenth the price of regular corks, which are rapidly advancing in price, owing to the scarcity of cork bark, but we can get even higher prices, as OUR CORKS ARE BETTER. We have contracts for millions of our corks, and it is necessary for us to establish plants for making them in all sections of the country. We have formed a National Company to handle this business, and now offer a limited amount of the stock of this company to those having a little money to invest, at \$1.00 PER SHARE. Within 60 days the price will be advanced to \$2.00 per share, and within a year will, we believe, be worth \$100.00 per share, as by our patents we absolutely control the cork market. We shall appoint local representatives from among our stockholders, and a few dollars invested now should make you well-to-do and give you an income for life, as this Company will earn millions of dollars per year. We can have no competition, as we own all patents. Only a limited amount of this stock is offered, and over thirty thousand dollars worth was subscribed for in our own city the first day it was offered. Not over \$500.00 will be sold to any one person in a locality, as we wish to scatter this stock over the country in order to make a national introduction of our corks at once. Send for our booklet and bank reference, also sample of the corks, stating how much of the stock you wish to subscribe for, and we will reserve the stock until you can investigate us, then if you do not want it you need not take it. You can subscribe for as few or as many shares as you please up to \$500.00. This is the opportunity of a lifetime.

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Ethel Consolidated Mines

PREFERRED STOCK, 75c PER SHARE

Only 150,000 Shares left.

50,000 now offered at 75c, in five equal monthly payments of 20% each. Last 100,000 will be sold at \$1.00 per share or over.

Address all communications to

GEO. B. McMANAMON,

1411-46 WILLIAMSON BLDG., CLEVELAND, OHIO

Personality." The Question Box conducted by Bro. Richardson was very instructive. Every preacher present was helped in his work for the Master.

Bro. Ogle was elected as president, to take the place of Bro. C. H. Hilton, who has so ably presided during the past year. The Oklahoma field is encouraging.

Lawton, O. T. O. D. Maple,
Reporter Appointed by the Institute.

New England Notes.

J. H. Hardin has just closed a meeting at S. Lubec, Me., which resulted in twelve additions to the church and the church thoroughly reorganized.

C. C. Smith has just closed a ten days' itinerary among the churches of Massachusetts. He illumines a dark subject with a luminous personality. He took several dollars for the cause of the negro, but left many friends.

The Boston church has been busy taking collections lately. The foreign collection reached about \$75. Then came \$40 for the work of the New England evangelist, followed by \$33 for negro work. Now the treasurer reports about \$85 for home missions, to be followed by the payment of \$300 in pledges for property debt by June 1st.

Texas Items.—M. M. Davis of Dallas dedicates the new church at Cleburne Sunday, May 17th. In one year A. J. Bush has built this new house, made the church self-supporting, and will continue as pastor for full time. . . . W. P. Jennings began work with the church at Taylor, May 1st. Geo. W. Terrell of Albany, Mo., will succeed him at Hillsboro. . . . Edwin Boynton began his ministry at White-wright last Sunday. This leaves Huntsville without a preacher. . . . Volney Johnson of El Paso has been called to Midland and will probably accept. . . . C. K. Marshall has entered upon his new work at Lampasas.—G. L. Bush.

Apportionment, \$40—raised \$137.67.
W. C. Buchanan, Lake Charles, La.

Two hundred dollars for home missions from the Mayfield church assured to-day. The offering will amount, in all probability, to a little more than this.

Roger L. Clark, Mayfield, Ky.

A FINE KIDNEY REMEDY.

Mr. A. S. Hitchcock, East Hampton, Conn. (The Clothier), says, if any sufferer from kidney and bladder disease will write him he will direct them to the perfect home cure he used. He makes no charge whatever for the favor.

Correspondence

Nebraska Secretary's Letter.

Four Lord's days have been spent in the interests of home missions. The district convention of No. 7 at Harvard was a very interesting meeting, though much cut down in numbers by the great storm of rain, snow and ice that came at that time. Bro. Kirchstein was re-elected president, and Bro. Forell, corresponding secretary, for the coming year. The district decided to hold a fall convention and accepted an invitation to meet at Edgar. The missionary energy of the district will be centered at Kearney and Riverdale. The Harvard church, under Virgil E. Shirley's wise leadership, is doing excellent work in its new house. . . . Friends of Bro. F. L. Pettit and the Auburn church will be glad to know there is a splendid future for this work. . . . Two additions on 26th April at York. Two additions to the church at Gross, one of them a baptist preacher. The church was recently organized there. J. I. Nicholson is preaching for them and will probably serve Pleasant View. One addition at Wilber, 26th. Bro. Wilson visited and preached at Dewitt May 3d. Edward Clutter had 24 additions at Louisville and raised money for half time preaching. He visited Manley on May 3d. May locate at these two places. Three added at Pawnee on 26th. One baptism and two by letter. . . . The secretary finds himself unable to reach all the places asking for his presence. Bro. Maxwell supplied at Ulysses on the 26th and May 3d. Bro. Nicholson was at Lexington on the 26th. N. T. Harmon has moved to his pastorate at David City. . . . There are a couple of good singing evangelists available for summer meetings. . . . Bro. Ogden is in his closing meeting for the board at Bartley at this writing. He reports the work there in excellent condition under C. F. Martin. O. A. Adams visited Valparaiso on the 26th. Geo. Lohninger is supplying at Kearney. . . . District No. 2 convention will be at Elmwood this week. No. 3 will be held at North Bend May 12-14. The secretary will be at South Omaha on the 10th, and probably at Falls City on the 17th. . . . Bro. H. S. Souder is available for half time at some point near Beatrice. He preached at Virginia. Address Beatrice. . . . H. C. Holmes was one of the speakers at the convention of No. 7. A. W. Henry has permanently located at Nelson, and has bought a farm. Churches wanting tent meetings write to J. H. Carr, Centerville, Iowa, or to this office. Write soon. . . . W. L. Mellinger is proposing to hold a tent meeting at Talmage this early summer (if we have any summer). Bro. F. Elmo Robinson has arranged to go

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We will send you free of cost five or more copies of The Christian Century which you may sell among your friends and neighbors at the rate of five cents a copy, and tell them you would like to bring them the paper in this way from week to week, allowing them to stop it when they please. It will be easy for you to get up a route of 10 or 20 papers, which will amount to 50c or \$1.00 a week. Of this amount you may keep three-fifths as your profit. We will furnish you sufficient papers free of cost to start you and enable you to try the plan. We pay the postage and run all the risk. How can you make money more easily? After you have sold the papers send us two cents for each paper you sell. Give papers you do not sell each week to some good old persons you know!

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to Oregon or Washington. T. L. McDonald has taken the work at Bradshaw and will move out during the summer. It ought to be said of Bro. Robinson that in the short year he has been with the Disciples he has won a deep place in our affections. We commend him to any field where he may go. . . . "Will Cotner get a car line?" We hope so. We believe so. It looks decidedly that way.

Lincoln, Neb. W. A. Baldwin.

Jacksonville (Florida) Notes.

The Harlowe-Dougherty meeting at the First Christian church in Jacksonville, now in its fourth week, reports forty-five additions to date—April 29th. . . . F. M. Green, who has been wintering with the church at Eustis, preached his farewell there last Lord's day. . . . B. F. Manire left for Arkansas yesterday, after a visit of two weeks with his son here. He preached twice for the Church Street Christian

church most acceptably during his stay. . . . Edward Trout of Toronto, Canada, on his way home from South Florida, made us a pleasant call last week. Bro. Trout is one of our strong men of Canada. . . . Bro. Tisdale of Kentucky spent an hour or two in our study this morning. He expects to be in our city for a few days before returning home. . . . Among the better things that it seems to the writer need the attention of some of our "noted" scribes is what we might with good grounds term "applied Christianity." No true-hearted Christian can permit it to be said of him that he is less concerned about veracity and the general spirit and genius of Christianity than with the letter of gospel law. . . . This age is hungering for the primitive truth, and a stronger sympathy with men will give power to preach Christ. Having read some notes of a sermon by the writer in one of our city papers last week a prominent business man of Jacksonville, who does not attend where we preach, sent us an appreciative note the next day. . . . Our work in the Church Street Christian church is moving along slowly. We have never yet experienced chills and fever, but are in a good healthy, growing condition, all things considered. We are trying to possess our souls in patience. T. H. Blenus.

Jacksonville, Fla, April 29, 1903.

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Having read of the success of some of our readers selling Dish-washers, I have tried the work with wonderful success. I have not made less than \$2.00 any day for the last six months. The Mound City Dish-washer gives good satisfaction and every family wants one. A lady can wash and dry the dishes without removing her gloves and can do the work in two minutes. I got my sample machine from the Mound City Dish-washer Co., of St. Louis, Mo. I used it to take orders and sold 12 Dish-washers the first day. The Mound City Dish-washer Co. will start you. Write them for particulars. Ladies can do as well as men. JOHN F. M.



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Northern Indiana Notes.

We have visited the following places in the order given, in the interest of the B. A. C. C.: Valparaiso, Boone Grove, Hebron, La Porte, New Carlisle, South Bend, Mishawaka, Elkhart, Harris Prairie, Rolling Prairie and Knox. At all these points we were cordially received and found the pastors and people generally free and liberal in their offerings to this most splendid work. . . . At Valparaiso, where the genial J. H. O. Smith is the popular pastor, we found everything going forward by bounds. They had just finished paying off a debt of over \$4,000, besides giving several hundreds to other missionary work. We received a large contribution to the B. A. C. C. This is one of our really great churches, and has among its membership many people of splendid talent, most notable, perhaps, being Bro. W. B. Brown, president of the Normal school. This school is owned by Bro. Brown and is the largest college owned by a single person, perhaps, in the country. Nearly 3,000 students are enrolled. Bro. Brown is one of our magnificent givers. We have few in the brotherhood who are his equal in this respect. . . . At Boone Grove we found a splendid band of brethren. Bro. Louis R. Hotelling preaches for them every two weeks and is held in high esteem. We preached for them morning and evening and secured more than \$40 in cash for the B. A. C. C. . . . From Boone Grove we went to Hebron, where Bro. Thompson is the earnest and efficient pastor. We spoke at the midweek prayer meeting. Bro. Thompson is doing a good work and has among his membership some splendid people. They gave nearly \$60 to the B. A. C. C. . . . At La Porte we found Bro. Hicks, recently from Illinois, just entering upon what promises to be a successful work. . . . Lord's day, April 12 (Easter Sunday), we spent with the church at New Carlisle, speaking both morning and evening, taking a fine offering of about \$30 for the B. A. C. C. Bro. Myers recently closed his work there, and they are at present without a pastor unless they have secured one since that time. Bro. Shepherd of South Bend spent Lord's day, the 19th, with them. . . . At South Bend we found Perry J. Rice of our strong young men doing a fine work. The only criticism against him is that he is too full of missionary zeal. We found him a most cordial co-worker in our cause and received largely from his people for the B. A. C. C. . . . W. A. Diggins is leading the church at Mishawaka forward in all good works. We had the pleasure of hearing him preach a good sermon on "Prayer." This congregation is burdened with a debt on their building, but are an aggressive missionary people, and they gave graciously to the B. A. C. C. . . . At Elkhart we found W. W. Denham, the



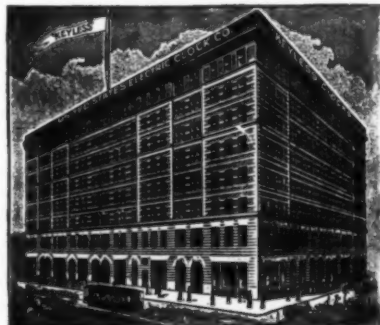
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wide-awake pastor, doing a very good work. This congregation has been through some dark days, but the future seems brighter for them. We only spent a short time there, but found the people free and liberal in their offerings to our cause. . . . Lord's day, April 26, we spent with the church at Harris Prairie preaching both morning and evening. This was formerly one of our strong country churches, but has suffered very largely, both numerically and financially by removals, yet they gave very graciously to our work. Bro. Denham of Elkhart preaches for them every two weeks in the afternoon, but they would be glad to co-operate with some church in employing a pastor for full time, giving half time to each place. J. M. Elam, State Representative B. A. C. C.

Song Books Free.

An enterprising pastor or superintendent of Sunday school can easily supply their church with song books without costing them one cent of money. It should be easy for either to obtain twenty subscriptions to a Christian paper like the Christian Century at \$1 each, and thereby furnish their church with fifty copies of Christian melodies. This premium has a cash value of \$10.

IOWA NOTES.

Peter Martin has accepted the work at Pierson. . . . O. R. Adams has accepted the work at Bethlehem and New York. . . . The brethren at Oelwein have begun excavating for the new church building. . . . D. W. Campbell has accepted the work at Olin and Preston. . . . J. N. Harker has received a call to the pastorate of the church at Anita. . . . Pastor Jas. C. Wright has just closed an excellent meeting at Guthrie Center. The elders report the church in the best condition for years. . . . The subscription for the new church building at Atlantic is making satisfactory progress. . . . Evangelist Griffith is in a meeting at Modale, at the close of which he will begin a temporary pastorate at Boone. On Thursday night of last week I spoke to a good audience at Stockport. I found W. M. Berkley, the pastor, well established in the work. This was my first meeting with him and was well pleased with my trip. . . . Friday night I was at Wilsonville. While there I made my home with Tapley E. Taylor, who has been a life-long friend to the I. C. C. . . . My next stop was at Ft. Madison. In company with Geo. T. Purvis I drove to Lost Creek church and spoke to a good audience. Lost Creek has the distinction of being the oldest congregation in the state. In July, 1836, an organization of eight members was effected by David R. Chance. It has been claimed by some that the organization at Dubuque preceded this by one year, but since the claim is not well founded and the church at Dubuque is dead we will give Lost Creek the benefit of the doubt. In the evening I spoke to

an enthusiastic audience at Ft. Madison. I found the church there happy and prosperous under the ministry of E. E. Lowe. The brethren there are talking of a new church building already. . . . Do not forget the state convention at University church, Des Moines, June 22-25. Begin now to get ready. See announcement in another column. B. S. Denny, Cor. Sec.

Know anything about Tolstol, the great Russian novelist When was he born? What did he write that made him famous? What are his peculiarities? In "Literature of All Nations" you will find answer to all these questions and many more. Ten volumes given free to any club-raiser who will send in ten subscriptions to the Christian Century at the special rate of \$1 per year.

From the Home of Alice of Old Vincennes.

The spring convention of district No. 12 was held at Elnora on April 29 to May 1. The first session was held in the interests of the C. E. The papers were excellent. In the evening the writer delivered an address on "The Leadership of Christ." Thursday morning was given to the interests of the State Missionary society. The following brethren delivered short talks and addresses: A. W. Gehres, S. M. Conner, L. F. Drash, H. A. Turney and T. J. Legg. The address by Bro. Legg was a strong presentation of the work that the State Missionary society is doing in the state. The afternoon of the second day was devoted to the interests of the Sunday school. The chief address was delivered by Bro. Gillett. The evening session was held in the interests of the American Missionary society. Bro. B. L. Smith was to have delivered the address, but being unable to be present, Bro. Floyd of Washington, Ind., delivered the address. He gave us a splendid address. Bro. Slimp reported that he had purchased the house at Epsom for \$195. In order to relieve Bro. Slimp of the note, for which he stands personally responsible, it was decided to take an offering in all the churches in the district on the first Sunday in July. We have about 15 members at Epsom. Friday afternoon and evening were devoted to the interests of the C. W. B. M. The program of that part of the convention was also very strong. Mrs. Oeschger was re-elected to the managership of the district. The convention this fall goes to Bicknell, Knox county. . . . At last we are to have a new church here in Vincennes. On May 1 the work on it began in real earnest. Soon we will be ready to invite the State Missionary society to hold its annual convention with us. . . . Bro. Chase of Winslow, Ind., preached for the church at Rising Sun, Ill., on the second Sunday in May. . . . On the first Sunday in May the church at St. Francisville, Ill., had a certain Bro. Baker from Ohio to preach for it. . . . Bro. P. C. Cauble preached the baccalaure-

ate sermon to the high school class at Hutsonville, Ill., on the first Sunday in May. . . . Bro. A. W. Gehres of Shoals preached away from home on the first Sunday in May. In his absence Bro. Gillett of Bruceville preached for the church at Shoals.

Bro. Gillett reports one addition at Bruceville by baptism.

Preacher Wanted.—The Christian church of Earlington, Ky., is desirous of employing a preacher all of his time. A young married man preferred whose wife can assist in the work. Communicate with H. C. Bourland, Chr., Earlington, Ky.

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NEW ENGLAND LETTER.

We are "way down east" now, sure enough! If we went any further in that direction we should be under the necessity of invading King Edward's domain, for this is the very jumping off place on the eastern point of United States territory. At any time we lift our eyes and glance across Passamaquoddy Bay we can see Canada. Campo Bello, a beautiful island famous as a summer resort and for being a resort of Benedict Arnold, is in plain sight.

Leaving Boston after closing on April 13 one of the pleasantest short meetings I ever held, wife and I came on the 13th by steamer St. Croix to South Lubec, Me. As we reached the pier at Eastport we were met by Wm. Pearn, pastor at South and North Lubec, who made us feel that we had come to a land of cordial Christian fellowship. Soon thereafter the cheery, honest face of Harry Minnick, the veteran pastor of these parts, beamed upon us, and in a little while the welcome was completed in all of its fulness, when we were ushered into Bro. Minnick's home and greeted by his Christian wife.

For a little over two weeks I have been engaged at South Lubec in a meeting. The attendance was large from the first and the results quite satisfactory. There were six baptized, six added otherwise, the whole community aroused to investigate the claims of the primitive gospel, and the church reorganized for what we believe will be a more effective career than it has hitherto enjoyed. Bro. Pearn has been here about eight months, and is putting new life and purpose into the stations in which he is ministering. He is a pious, devoted man and an excellent preacher of the gospel. It is a novelty to use the Atlantic ocean for a baptistry, but it makes a splendid one, especially when one is trying to effect both a wider and a deeper evangelization.

I began at North Lubec yesterday, another one of Bro. Pearn's stations. Here our people own a splendid house of worship, but we have no organized church and only a handful of members, nearly all of them women. We had the house full of people yesterday and last night and it is believed large numbers will come throughout the meeting.

The great business of the people here is fishing. Factories and smoke houses line the shores, weirs fill the bay, and the white sails of the fishing smacks are on all these waters. Herring are taken by the hogshead, the largest ones smoked and packed, and the smaller ones made into sardines.

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canned up and shipped. It is a lively business in the summer time. The season opens May 10. Just now the fishermen are painting their boats, mending their weirs and making ready for the coming of the fish. When the fish come they make big money, but when they do not it is hard times, like an off year for corn in Kansas and Nebraska.

My next meeting will be in Bridgeport, Conn. There we have a small congregation in the midst of a city of some 80,000.

I ask the brethren everywhere to pray for me that strength of faith may not fail. I have spoken 145 times in the last 120 days and my voice is clear as when I began January 3d. Certainly the Lord is upholding me by his grace and power.

J. H. Hardin.

Roxbury, Boston, Mass.

Our edition of the "Literature of All Nations" is limited. When our few copies are gone we will be unable to get more and if you should desire a set then, \$25.00 would hardly secure one. No such offer has ever been made by a reputable newspaper as the one we make to stimulate club-raising. Better act quick!

TEXAS ECHOES.

The churches of Texas, appreciating the help given by our National Board in aiding our State Missions, will perhaps make the best offering on May 3d they have ever made for American Missions. In fact, our Texas churches are beginning to realize that America is the base of all our missionary enterprises, and that without sustaining our Home work all other missionary enterprises must soon wane, and in-

stead of growing larger must grow smaller. State work should come first in our missionary offerings; the evangelization of America second, and then our foreign missionary enterprises would by virtue of such work take care of themselves. Our state work is prospering as never before, and our evangelists will have really the best reports ever submitted to our State conventions, which gives us courage and inspires the hope for much greater work in the future than we have had in the past. Texas is indeed an inviting field for mission work. People are coming here from almost all quarters of the globe, and the immigration to the state will perhaps number 100,000 annually, thereby increasing our responsibilities to have the gospel of Christ preached unto them. While we have not "Parthians and Medes and dwellers of Mesopotamia," as of ancient times, but we have Germans, Bohemians, Turks, Chinamen, Mexicans, Swedes, Polanders, Irish, Romans, Jew and Greeks and the field is inviting to our people to enter with the simple gospel and our plea for the organic union of all God's people.

Mineral Wells is the place where our next state convention will be held, and June the 9-12 the time. We are expecting a great convention, perhaps the greatest in our history. All departments of our missionary work will be represented, and our Texas schools, Texas Christian University, located at Waco; Carlton College, located at Bonham; Cass-Burdette College, located at Sherman; Juniors' College, located at Thorpe Springs, and Hereford College, located at Hereford, will doubtless all be represented in the convention. Mr. H.

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or ten new subscribers at the regular price, \$1.50 each. This valuable work should be in every Bible student's library.

Drummel, pastor of the church at Mineral Wells, has already commenced to prepare for the entertainment of the number of delegates who will attend. . . . The church at San Antonio, Temple, Mineral Wells, Athens, Marlin, Cleburne and Smithville will all soon dedicate their new houses of worship, while others are talking of building new church-houses or repairing the old ones. Thus the cause moves on in Texas regardless of the hard times and the fever (?) of federation with other churches. . . . President E. V. Zollars of Texas Christian University and T. E. Shirley, president of the board of trustees, are planning large things for the university, which is growing in patronage and widening its influence each year, and the brotherhood of Texas having all faith in the efficiency of both the president of the university and the president of the board of trustees, and confidently expecting a large attendance at the opening next September. With a president surpassed by none, a faculty equal to the best, property approximating \$200,000, a beautiful and healthful location in the heart of as fine country as can be found in America, and a large area of country to draw from, there is no reason why Texas Christian University should not rank among our best and largest institutions of learning, and we are hopeful of attaining this result in the near future. . . . Texas Mission Work, Texas Christian University and Texas Prohibition are the three main and leading topics about which Texas Disciples are now discussing, yet with perfect agreement that the three are inseparably connected and necessary to the success of the Gospel of Christ in this state. B. B. Sanders. Austin, Texas, April 21.

His Servants Shall Serve Him.

It is told of Thomas a Kempis that once during his student days his preceptor asked the class: "What passage of Scripture conveys the sweetest description of heaven?" One answered: "There shall be no more sorrow there." Another said: "There shall be no more death." Another: "They shall see His face." But Thomas, who was the youngest of all, said: "And his servants shall serve him."

Out of many a bruised reed God brings the sweetest music.

God in Our Lives.

It is God, and the discovery of him in life, and the certainty that he has plans for our lives, and is doing something with them, that gives us a true, deep sense of movement, and lets us always feel the power and delight of unknown coming things.—Phillips Brooks.

Who is conceded to be the greatest of French writers? What did he write? A biography of the author and an excerpt from the story will be found in "Literature of All Nations." Ten volumes given free to the person who will send us ten yearly subscribers at the special \$1 rate.

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